The Outlook

Vol. 61 April 15, 1899 No. 15

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

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Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

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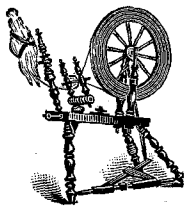

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Published Weekly

Vol. 61 April 15, 1899 No. 15

Mayor Harrison's Re-election

To understand the three-cornered contest in Chicago in which Mayor Carter H. Harrison, Democrat, was re-elected last week by 149,000 votes, against 107,000 for Zina R. Carter, the Republican candidate, and 46,000 for ex-Governor John P. Altgeld, Independent, it is necessary to revert to the campaign of two years ago, when Mr. Harrison was elected the first time. Then Mr. John M. Harlan, running as an Independent and making his appeal chiefly against the proposed fifty-year street railway extensions then pending at the Capitol in Springfield, came out second at the polls, with 68,000 votes, as against the 58,000 of the Republican nominee; while Mr. Harrison, who received a larger vote than the other two candidates combined, coupled with his declaration of allegiance to the "merit system" the contradictory announcement that if elected he would "throw out every Republican in the City Hall." The election clearly disclosed a remarkable opposition to long-term franchises and remarkable unconcern as to the civil service law; and Mr. Harrison in his subsequent administration took advantage of both disclosures. By forced interpretations of the civil service law, by litigation, by successive reconstitutions of the Civil Service Commission, and by adroit handling of examinations, he allowed the law to be virtually nullified in the interest of political removals and appointments. As regards the street railway question, on the other hand, he proceeded, after his election, to put himself abreast of public sentiment and to keep in that position. He appointed a Council committee and accompanied it to Springfield to oppose the long-term bills, and when, in spite of universal protest, the Allen Law was passed, authorizing the City Council to make the extensions, he took the position that no extensions whatever ought to be granted until that law had been repealed—a position which he rigidly held to thereafter. When the fifty-year extension ordinances finally came up in December last, their defeat in the Council was largely due to his co-operation with the "honest minority;" and when, in February, the Allen Law itself was repealed, and the twenty-year limit of previous years was restored, the Mayor, by virtue of recognizing and following rather than of creating public opinion, became something of a hero. The platform on which he was renominated promised fidelity to the civil service law, and his candidacy was supported by the two Independent papers, the "Record" and the "News," and by two Republican papers, the "Times-Herald" and the "Post." Probably from twenty to forty thousand Republicans voted for him. To what extent this support was due, as charged by ex-Governor Altgeld, to Mayor Harrison's compromise with the gold wing of his party it is not easy to estimate; but certainly the more obvious and recognized reason was his street railway record, which, though not in any sense "advanced," had yet assured people that he would deal honestly with the question and regard public feeling.

❀

Mr. Altgeld's Campaign

The regular Republican candidacy was of little interest. Mr. Carter is a business man of good standing, whose personality meant nothing in particular, but whose relation to the Lorimer-Tanner machine which put him forward meant a good deal. Although his platform declared against the extension of street railway franchises without lower fares and compensation to the city, and although the machine leaders had the shrewdness to keep conspicu-

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ously out of the fight, nevertheless the support he received from Mr. Yerkes's paper, the "Inter-Ocean," gave ample point to the posters which read, "Yerkes is Tanner, Tanner is Lorimer, Lorimer is Carter," and goes far to explain the defection of Republicans. The one Republican who would have stood a chance of winning was Mr. Harlan, but he had not been nominated because he was not a machine man. The independent campaign of ex-Governor Altgeld was the significant event of the contest, since by it was forced into every platform the advocacy of a remarkably progressive municipal policy. To be sure, Mr. Altgeld entered the field because of Mayor Harrison's alleged combination with Richard Croker, of New York, to transfer the control of the National party in 1900 from the Western element to Tammany Hall and the conservative wing in the East—a plan which he proposed to defeat by defeating Mr. Harrison and so preventing his control of the next State convention. For this purpose he coupled "the Chicago Platform" with "Municipal Ownership" as the two planks of his platform. But municipal ownership was the real issue, and though Mr. Altgeld was out of the race from the start so far as any prospect of winning was concerned, his able and dignified championship of that idea not only lifted the whole campaign to the level of intelligent discussion of issues and evoked from both party conventions what are probably the best examples of municipal platforms ever issued in the city, but before the close of the campaign brought both Mr. Harrison and Mr. Carter to lay emphasis upon their own adherence to municipal ownership of street railways as a principle and aim. That there should have been anything like forty thousand Democrats in Chicago ready to bolt the regular nomination of their party in order to support Mr. Altgeld's far-reaching programme is another sign that the machine can no longer do the thinking for the voters.

❀

Mayor Jones's Victory

The full extent of Mayor Jones's victory in Toledo, Ohio, was not brought out in the telegraphic news we reported last week, and has been most signally obscured by the daily press. Not only did Mayor Jones, as a few papers announced, receive a larger vote than the Republican and Democratic candidates combined, but he received more than double their combined vote. The Mayor whom the Republican Convention, at the dictation of the moneyed interests back of the machine, refused to renominate, received the votes of more than two-thirds of the Republicans, and—more surprising still—of more than two-thirds of his old party opponents, though they, too, had a regular candidate in the field. The total vote polled was unprecedentedly large, for the people of Toledo realized the National importance of the election. In a city of little more than a hundred thousand people, over twenty-five thousand votes were polled, of which the Republican and Democratic candidates together received 7,700 votes, and Mayor Jones 17,700. The influential papers of the city were, of course, against him, though he had the support of a labor paper with a good circulation—and the individual allegiance of most of the writers on the other papers. One of the employees on the "Blade" is said to have remarked during the campaign: "The 'Blade' is Republican, but it is the only thing in the office that is, and it can't vote." This possibly apocryphal story fairly indicates the unexpected quarters from which Mayor Jones's supporters came. A few men of wealth were among the number. The platform upon which he ran comprehended not only the municipal ownership of municipal franchises, but the direct employment of organized labor in place of the contract system on all public works, and the eight-hour day for all public employees—except the Mayor.

❀

Elections Elsewhere

The State elections held last week were of less importance than the municipal. In Rhode Island the Democrats made substantial gains, and the Socialists seem again to have increased their poll. Nevertheless, the Socialist voters still number but one in twelve, and the Democrats but four in twelve. The Republican party retains a decided majority of the voters. In Michigan the Democratic gains were more important, but here the unpopularity of the Republican candidate for the Supreme

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Court with organized labor—because of a decision against boycotts—seriously reduced the Republican majorities in the cities. However, the defenders of Secretary Alger have not been repeating their pre-election claim that the Secretary's administration was an issue in the campaign. Owing to the disorganization of the fusion forces—Michigan being one of the strongholds of Silver Republicanism if not of Populism—the press despatches confidently predicted a Republican majority varying from 50,000 to 100,000. Instead, however, of furnishing this apparently inevitable indorsement of Algerism, the returns showed that the Republican majority of 75,000 last fall had been reduced by more than 50,000 from the majority received last year by Governor Pingree. The municipal elections in Michigan, Ohio, Illinois, Wisconsin, Kansas, Nebraska, and South Dakota showed, as a rule, fusion gains, but there were many exceptions to this rule, and in more than half the cities the Republican party still retains the control it has had since 1896. In Nebraska the Philippine issue was injected into the municipal campaign by the Populist Governor's veto of a resolution praising the Nebraska soldiers for "their valor while defending in the Philippines the principles of our Government and adding new glory to our flag," but the returns in the Nebraska papers do not show that last year's results were sensibly changed.

❀

Municipal Franchises The opposition to the unconditional surrender of New York's rapid-transit system to a private corporation demanding a perpetual franchise has been gaining in strength. In the first place, a private corporation, apparently commanding a large capital, has offered to construct the proposed system for the city for $33,000,000—thus affording renewed assurance of the practicability of the Commission's plans. In the next place, the unanimous and unqualified denunciation of the proposed surrender that has come from the labor unions has influenced public men who care to be public servants but had supposed that popular impatience for a rapid-transit system justified the acceptance of almost any terms to obtain it quickly. Besides these local manifestations, events in the West have strengthened the hands of all opposed to perpetual franchises. In Indianapolis, where the United States Circuit Court a year ago overthrew the legislation reducing fares, the private company itself has offered to sell twenty-four tickets for a dollar if granted a thirty-five-year extension of its franchise, which expires in 1901. Besides this concession, the company agrees to pay to the city treasury annually $30,000—or the equivalent of one cent from the fares of nearly ten thousand passengers each day. In other words, the new offer is almost equivalent to four-cent fares the entire day, and three-cent fares during the "rush hours" when wage-earners go to and from their work. Such gains would have been impossible but for the enforcement of the sound principle that one generation shall not, in granting franchises, fetter the next. Within four days of the announcement of the results in Toledo and Chicago, Tammany Hall, in a largely attended meeting of its General Committee, unanimously declared in favor of a municipal gas plant—though it characteristically conciliated vested interests by providing that the new plant should make gas only for the city itself, and not for private citizens. As a practical anti-monopoly measure the proposal is worthless, but as a sign of changing sentiment it is significant.

❀

The Reaction Against Trusts The capitalization of the trusts organized last month is reported to have reached the billion-dollar point, which was considered remarkable as the record for the two months preceding, and a few months ago was considered remarkable as the record for the entire year of 1898. This month, however, there have been signs that the perils of this ballooning of stocks are at last being recognized. At the close of last week the puncturing of one of these inflated concerns was followed by a violent reaction in the price of industrials, and the decrease of money has impeded the further progress of the movement. Of even more serious significance have been the protests of protectionist newspapers against the toleration of these combinations to advance prices and restrict production. For example,

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the Philadelphia "Ledger," published in the citadel of protectionism, declares itself as follows:

> Congress has a weapon within reach to give the death-stroke to nearly all of the rapacious trusts now existing. Most of these combinations deal in American products of which they have obtained a monopoly. The duty on the foreign product is so high as to be prohibitory or nearly so. It is a gross perversion of the taxing power to impose a tariff which, without yielding revenue to the Government, enables trusts to plunder American citizens. In every instance where a domestic monopoly puts exactions upon the consumer Congress should repeal the duty and thus free the public from oppression.

In similar vein speaks the Chicago "Times-Herald," one of the two Chicago papers owned by Mr. Kohlsaat, who has been so conspicuous for his ardent support of President McKinley. In an editorial criticising the St. Paul "Pioneer Press"—probably the ablest Republican paper in Minnesota—for the violence of its attacks upon the "monstrous oligarchy of monopoly," the "Times-Herald" specifically accepts the Democratic and Populist remedy which its contemporary is urging with so much fervor. Its words are as follows:

> It is undoubtedly the duty of legislatures and courts to protect society from the aggregations of capital which destroy competition in order to enhance prices. For these there can be no excuse, protection, or defense. So when the "Pioneer Press" declares that it is the duty of the Republican party to repeal every protective duty under the shelter of which its beneficiaries have organized a trust or combination of any sort to advance prices, it meets the views of the "Times-Herald" to a dot. The purpose of the protective tariff was to foster industries, not to protect monopolies.

Such declarations as these in Republican papers of great influence, supported as they are by all the elements in the opposition party, are giving new life to the cause of tariff reform.

❀

The Mazet Investigation

The single day's testimony brought before the Mazet Investigating Committee last Saturday was ample to show that the investigation will not be a farce, so far, at least, as the gathering and presenting of evidence are concerned. General opinion among those who believe in repeated exposure of existing abuses commends the action of Mr. Frank Moss rather than that of the Society for the Prevention of Crime. The former is eager to seize the opportunity to put before the public the facts, regardless of whatever suspicion may attach to the origin or personnel of the Committee; the latter declines to assist or countenance the investigation because of suspicions as to the Committee's moral earnestness, and because the Society holds that the people of New York have brought the abuses upon themselves by criminal indifference and deserve to suffer until they are forced by shame to act politically. But political movements follow concrete knowledge, and, as the Lexow investigation had at least a temporary effect in overturning corruption despite the fact that its members were not ideal reformers, so now it may be hoped that to open the eyes of the people to the fraud, bribery, and protection of vice again prevailing may result in indignation and political action. On Saturday alone Mr. Moss was able to bring the suspicion of corrupt dealings with the Building Department very close to Mr. Croker's own family. Thus, a particular system of making fireproof ceilings and floors, which had been ruled out by the Building Department, was suddenly admitted to use, and specifications for public buildings were so drawn as to admit only this particular system, although there were others of the same general character. The reason for this peculiar action was plainly pointed out when it was proven that the company in question had retained Mr. Croker's nephew as its attorney and had put Mr. Croker's son into the company as an officer. The nature of the transaction becomes still clearer when it is known that this same nephew had suggested to two other companies that they could procure the same privileges under the Department if they would give him retainers of $10,000 apiece. We shall not undertake to follow Chief of Police Devery's unwilling testimony in detail. He has stood, he says, almost every night for five years, for an hour or so after midnight, on a certain corner; there he talks with any one who happens to come along—Mr. Moss thinks that pool-room keepers, policy men, and dive-owners are the ones who do happen to come—but he knows nothing of the open bars and abominable dives running on that very corner and

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close to it! In fact, the Chief of Police stolidly took the position that it is not his business to know anything about vice except as specific complaints are made, acted upon by police captains, and reported officially to him. He did not know what the phrase a "wide-open" city meant! No one who has heard or read his evasive, shameless, stolid plea of ignorance about what is going on in New York City could doubt what manner of man Tammany has chosen for its chief police official, even if his previous police record were not a matter of public notoriety.

❀

Important Factory Bills Two bills signed by Governor Roosevelt last week are the most radical in their provisions for protecting the public from the sweatshop evils yet passed in New York. These bills provide that all buildings in which clothing and other articles are manufactured must be licensed by the State Factory Inspector; each license must state the number of persons who are to be employed in each room or apartment, and the number is regulated by the number of feet of cubic air space in the room; the rooms must be lighted by electricity when artificial light is used. The time of labor for minors and women must not exceed ten hours per day, nor sixty hours per week, nor begin before six in the morning nor extend after nine at night; all goods manufactured in other States in sweatshops and sold in the State of New York must bear tags indicating that fact. The number of factory inspectors is increased from thirty-six to fifty. The Governor stated that he signed the bills realizing that they did not go far enough in protecting the public from the sweatshop evils, nor the workers from the evils incident to the trades and industries affected by the new laws.

❀

Teachers' Salaries The question of the salaries of the teachers in the public schools in the city of New York has been one of the annual excitements of the New York Legislature for several years. That it has been settled, at least for some years to come, is a source of relief. There has been no question of the justice of the demand of the teachers for increase of salaries; the question has been with regard to the basis of increase. A compromise was effected after Governor Roosevelt announced that he would not sign the Ahearn Bill, which based the increase on length of service only. A conference was held, at which Senator Ahearn, Superintendent Maxwell, and representative teachers met the Governor. The result was an agreement on an amendment to the Ahearn Bill which met the approval of the Governor, although not wholly satisfactory to any one. It was a compromise accepted in order to dispose of a problem too long unadjusted. The school authorities of New York wanted increase of salary to be based on examination. The amendment provides that an increase of a teacher's salary must depend on approval of the Borough Board of Superintendents and the principal of the school where the teacher is employed. The increase of the principals' salaries depends on the approval of the Associate Superintendents. The lowest salary paid in New York is to be six hundred dollars per year, with increase depending on length of service and above regulations. Any teacher whose claim for an increase of salary is denied may appeal to the Board of Education. All teachers are eligible to an increase in salary after three years' service at a given salary. The amendment carries with it authority to the Board of Estimate and Apportionment to issue bonds to carry the law into effect.

❀

Luzon and Cuba Last week in Luzon was one of comparative quiet as to the military campaign. General MacArthur's scouts reported that the insurgent army has been massed near Calumpit, and it will probably sustain another attack before scattering and moving into the hills. General Lawton and General King have been engaged in an expedition eastward of Manila, having as its objective Santa Cruz, at the southeast end of Laguna de Bai. Gunboats took the troops from the mouth of Pasig River through the lake. On Monday Santa Cruz was captured after a short but fierce fight in which we lost not one killed and only a few wounded, while the Filipinos are reported to have left on the field of battle sixty-eight killed and forty wounded. Santa Cruz is a town of about

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twelve thousand inhabitants, about forty-five miles from Manila; it is an important strategic point because its possession and that of the lake complete the American line from west to east across Luzon. The Commissioners' proclamation, about which we speak elsewhere, is being widely distributed. An outbreak on the island of Negros, said to be the work of mountain bandits, has been put down by our troops. In Cuba the tardy but inevitable dissolution of the Military Assembly has taken place. A few of the Cuban generals (mostly those who are not in actual command of soldiers) continue their querulous attack on General Gomez. The $3,000,000 offered to the Cuban soldiers by the United States has not yet been distributed, but will soon be, and they will then, in all probability, quietly disperse. Many of them may be employed as rural guards or as city police. The exchange of ratifications of the Treaty between the United States and Spain is expected to take place this week, and will be followed by a proclamation from the President announcing the resumption of friendly relations.

❀

American Delegates to the Peace Conference

The five delegates appointed by the President to represent this country in the approaching International Peace Congress are well chosen. Two of them, Dr. Andrew D. White, now Ambassador to Germany, and Mr. Stanford Newell, now Minister at The Hague, have had considerable diplomatic experience. Dr. White will carry into the Conference the authority of a thorough knowledge of historical and diplomatic questions and conspicuous tact and ability. President Low not only represents the higher educational life of the country, but experience of a valuable kind in public service and general grasp of public questions. Captain Mahan is not only an expert in all questions affecting the navy, but is the foremost writer on naval matters whom this country has produced; while Captain William Crozier is an accomplished officer of the Ordnance Corps. The delegation represents, therefore, the very best elements of American life, and will carry the weight not only of American sentiment but of individual ability and character. The influence of the American delegates in the Conference will be to a certain extent limited by the fact that, in a way, this country will not be affected by any action it may take in relation to a reduction of armaments. Its armaments, in proportion to its population, are conspicuously below those of any foreign Power. But while the American delegates cannot be expected to have much weight in matters relating to the reduction of European armaments, they ought to have great weight in any discussion affecting the settlement of international disputes of all kinds by arbitration, and in all proposals to lessen the horrors of war and to recognize the immunity of private property at sea as well as on land.

❀

Nicaragua and the United States

A bird's-eye view of Nicaragua and the proposed canal lately printed has the legend, "While annexation is in order, this strip deserves Uncle Sam's attention." We doubt if there is any public sentiment in the United States favoring an aggressive policy toward Nicaragua, but it is a fact that the possibility of the canal being built gives this country a peculiar interest in what goes on there. At a meeting of merchants in New Orleans last week a committee was appointed to visit Washington and urge the President to send a man-of-war to Nicaragua to protect American interests. The Machias has, in fact, since been sent, and is now, we believe, at Bluefields. It is said that General Torres, Governor of the Mosquito Coast Province, not long ago made a demand on the American merchants and steamship companies for the payment a second time of all the customs duties paid by them to the Government of General Reyes during the recent revolution. In case of refusal, he announced that he would take military possession of all the American stores and hold them. The American merchants of the Mosquito Coast would eagerly welcome annexation to the United States. President Zelaya seems to think that the payment of customs to General Reyes might have been avoided by the merchants, and that they really sympathized with the revolutionists and were glad to aid him. But it is a recognized principle that non-combatants

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and neutrals must recognize a *de facto* government, and it is difficult to see why a second payment of duties should be exacted. The entire matter is really a petty one and should be capable of easy adjustment.

❀

Russia and Finland The policy which Russia appears to be following, of Russianizing the whole empire by discouraging the use of other languages, gradually taking away old privileges of the separate nationalities, and compelling in all departments uniformity of administration, finds its latest application in Finland. Since 1809 that remote country has been a principality under Russian rule, the Czar being its Prince, with the title of Grand Duke. Two million Finns, thinly scattered over a very large territory, have been happy under an easy rule, the laws being made by their own Diet, revived in 1863, and, with repeated assurances from the Czar of the preservation of their privileges, they greatly prospered. They have been more contented, it is said, and have been, on the whole, more comfortable, than any other people on the continent. But Russia has apparently decided to do with Finland what she did with Poland—eradicate the distinctive national features of the country; and the Czar some time ago issued a series of decrees prohibiting the Finnish Diet from discussing any law not strictly local in its character, compelling all schools in the country to teach the Russian language, and placing the population under a police surveillance so severe that it practically amounted to the destruction of the liberties of the country. The Finns, who are a very independent and loyal people, have been profoundly moved by this invasion of their old privileges. They regard the decrees as marking the initiation of a policy of repression which will become intolerable; they are afraid of an attack upon their religious faith, which is Lutheran; of being brought under the Russian conscription system; and they resent the removal of the right to remonstrate either through the newspapers or by public meetings. Although the Finns are a very quiet people, they have met these attacks on their ancient rights with passionate remonstrances; and not long ago a representative delegation of five hundred took to St. Petersburg a petition signed by 563,000 men out of a population of two and a half million—or, in other words, by the whole adult male population of Finland—praying the Czar to confirm their constitutional rights by a declaration. The deputation, however, was not admitted to the presence of the Czar, on the ground that it had come without leave from the Governor-General of Finland, from whom, under the decision of the Czar's advisers, the remonstrance must come. Recognizing the hopelessness and helplessness of their position, a feeling of despair seems to pervade the country. The whole nation is mourning over the loss of its liberty; and so many are preparing to emigrate that land is being sacrificed at panic prices.

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Famine in Russia It has been known for some time past that a severe famine was causing great suffering in that large district of Russia known as the Black-Earth Zone, which extends to the Volga on the east, and might be roughly bounded on the west by a line drawn from Moscow to Kief; in the north the famine region is said to extend as far as Archangel. Russia has not yet recovered from the terrible famine of seven years ago, when the peasants in some parts of the country lost nearly half their horses and cattle because they were not able to feed them. Since that time there have been a series of bad years culminating in a complete failure of crops during the last season; and the situation has become so serious that the landholding classes are in straits almost as desperate as the peasants. The latter are now living on all kinds of substitutes for bread; it is said that they are even eating the thatches from the roofs of their houses. It is due to the energy and courage of Count Tolstoï that the facts have been made public, not only in regard to this terrible famine, but in regard to the general condition of the Russian peasantry. Count Tolstoï declares that the Russian people, as a rule, consume 30 per cent. less food than the amount held to be necessary for the maintenance of health; that during the last two decades an increased number of men from the section now visited by

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famine have been unable to meet the requirements of the military service; that the rate of increase of population, after steadily declining for twenty years, is now at a standstill; that the emaciated bodies and faces of the peasants show unmistakably the terrible conditions under which they live. These conditions are due, not only to the failure of crops, but, in the judgment of Count Tolstoi, to the excessive police surveillance to which the people are subjected, which is so severe that it destroys all self-respect and kills all ambition.

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Militarism in France The frank statement of M. de Freycinet in the Chamber of Deputies, that no further increase of the French army is contemplated because that army has reached its limits of possible expansion, throws an interesting side-light on the condition of Europe which has brought about the Peace Conference, and confirms the belief that sooner or later the growing evil of militarism will cure itself. So far, France has matched every increase of the available strength of Germany by a corresponding increase of her own available military strength; and she has done this in spite of the fact that her population is about 14,000,000 less than that of Germany. As a matter of fact, her army, until this time, has been stronger than that of Germany; but the acceptance by the Reichstag, in a modified form, of the Emperor's scheme for increasing the German army by adding ten squadrons of cavalry and bringing up the infantry, in round numbers, to half a million men on a peace footing, has brought matters to a crisis, and the French Ministry has wisely decided to call a halt. France has exhausted the resources of her population for purposes of conscription. She cannot go on in time of peace and do what was done in the great Napoleonic wars—rob the cradle and the grave—and she has wisely accepted the situation. As a matter of fact, she will strengthen rather than weaken herself by this action; for it is questionable whether the increase of arms on a peace footing beyond a certain point does not weaken rather than strengthen the nation which commits itself to the burdensome and extraordinary policy.

Local Rule in Ireland Mr. Gladstone's specific measure for the relief of Ireland met with what appeared to be a crushing defeat; and his critics are still talking of the great political blunder with which his public career closed. It is to be noted, however, that on Thursday of last week Ireland entered upon a new phase of her history by the transference of power from the grand juries to the county councils. The election of members of these councils was conducted with the utmost order; and it is hardly necessary to report the crushing defeat of the Liberal-Unionist candidates at every point. Prominent representatives of the land-holding class who stood as candidates were disastrously beaten; and Ireland in local matters will henceforth be governed by the Irish. Landlordism has been driven from local power, and nationalism put in its place; and the control by the Irish of their borough, county, and district councils ought to go a long way, not only toward securing better conditions, but toward providing that political education which the country has so sorely needed. Its lack of self-control and of the ability to work persistently along definite lines has been more disastrous to it than the antagonism of the most powerful foes. Under the educational influence of the Liberal party and the Liberal policy championed by Mr. Gladstone, the English Conservatives have taken the first step toward the establishment of Home Rule in Ireland. It is significant that contemporaneously with this great event there are signs of a new life of energy and industry in the island. Land which had been practically abandoned is now being worked. In some districts the Boards established for that purpose are buying up land and allotting it at low rents with the right of ultimate purchase, and people are taking hold of it with new energy.

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Antarctic Exploration We mentioned two weeks ago the fact that news had come from Borchgrevink's expedition (sent out at the expense of Sir George Newnes), showing that a camp had been made in Victoria Land, and that a sledge expedition would be pushed south. Now comes the welcome news that some members of the Belgian expedition

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under Gerlache, the safety of which was in doubt, had reached Montevideo on their way back to civilization. The American member of this party, Dr. Cook, has cabled from that port that Lieutenant Gerlache, with his ship, the Belgica, has again gone south to resume the work of exploration. It seems that Weddell Sea, and not Victoria Land (as had been expected), was the special field of exploration; and Dr. Cook's despatch indicates that in this sea, which is 1,500 miles to the southeast of Cape Horn, land not before noted and volcanoes of importance were discovered. The full story of the Gerlache expedition will be awaited with interest. Meanwhile the proposed British Antarctic expedition of next year has received an impetus by the donation of $125,000 for its expenses by a single Fellow of the Royal Geographical Society, Mr. L. W. Langstaff. This munificent gift, added to the $25,000 already contributed by the Society itself and to other gifts, makes the expedition a certainty. The English scientists are eagerly hoping to rival in the value of results obtained the work of the German expedition, also to sail next year. The German plan is already theoretically worked out and organized under the command of Dr. Erich von Drygalski, a thorough naturalist and student of arctic phenomena. The plan is much the same as that of Borchgrevink—namely, to camp on Victoria Land and push south by sledge—but the German equipment will be much superior to that of the expedition now in Victoria Land, and the plan of gathering data—geographical, geological, biological, magnetic, etc., etc.—is truly German in its thoroughness. A special attempt will be made to fix the exact position of the magnetic South Pole. The plan includes a total voyage of two years, beginning probably in August or September next.

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The Spanish Cortes The new Spanish Cortes will, of course, reflect the politics of the new Premier and be Conservative. It will meet in June; and the London "Spectator" announces that the Premier will then propose a complete system of reform in all departments of administration. Reforms will be most needed and most radical in the department of finance; the Premier's endeavor being to relieve the country of a part at least of its crushing indebtedness. The "Spectator" reports that the Premier's plan involves a payment of two per cent. upon the internal bonds and a higher rate on the external debt, the securing of a large loan, and the payment in part of the heavy indebtedness of the Government to the Bank of Spain.

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Justice Field The death of Justice Stephen J. Field, who retired from the United States Supreme Court a year ago last December, was not unexpected, although until within a short period he had enjoyed comparatively good health and had gained by throwing off the heavy responsibilities which he had borne for many years. Born in Haddam, Conn., in 1816, the descendant of a well-known New England family, Justice Field spent his boyhood in Stockbridge, Mass. He spent two and a half years in Smyrna learning modern Greek, adding to it some knowledge of Italian, French, and Turkish. He entered Williams College in 1832, and graduated four years later as the valedictorian of his class. He became a student of law in the office of his brother, David Dudley Field, of this city, taught for a time in Albany, and entered later into a partnership with his brother which lasted seven years. In November, 1849, carried away by the current which flowed from the East toward California, Mr. Field joined the emigrants and arrived in California with ten dollars. He promptly opened a law office. His force and ability were soon recognized; he became a member of the first Legislature, and was especially prominent and successful in legislation for the protection of miners. He rapidly built up a large practice. In 1857 he was elected Judge of the Supreme Court of the State, becoming Chief Justice of the same Court two years later. In 1863, by the appointment of President Lincoln, he was elevated to the Supreme Court Bench. He was one of the ablest Judges, if not the ablest, on that Bench for many years. In all questions affecting the privileges of corporations and of vested rights of every kind he was a pronounced conservative; but his integrity and his ability were highly respected by

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those who differed with him most sharply in his construction of the law.

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The Philippine Proclamation

The question respecting the Philippines is not, Who owns them? but, Who is responsible for the preservation of order and the protection of person and property in them? A government never owns the land which it governs. The United States Government does not own the territory over which the flag floats. The major part of the land is owned by private parties—individuals and corporations; the great navigable streams and the unallotted territory are owned by the people in common; and nearly all the other objects which are or can be property are individually owned. The only things owned by the Government are the instruments necessary for administering the government, such as custom-houses, lighthouses, naval vessels, and the like. So in the Philippines: the question is not, Who owns them? but, Who is *responsible for maintaining* law and order in them? The ownership of certain lands is in dispute; are they owned by the friars or by those who occupy them? The question, Who shall govern the Philippines? is the question, Who shall be responsible for determining this dispute in accordance with justice? Who ought to decide that dispute, and who can decide that dispute, and, if need be, enforce the decision?

Governments, says the Declaration of Independence, are instituted among men to secure their rights to life, liberty, and the pursuit of happiness. Who is responsible to secure in the Philippines the rights of the people there dwelling to life, liberty, and the pursuit of happiness—the Spanish Government, the Filipino Government, or the American Government? Until the confirmation by the United States Senate of the Paris Treaty in February last this was the question. By that act the American people relieved Spain of the responsibility, and since that time the question has been, Are we responsible, or can we relieve ourselves of that responsibility by relegating it to the Filipino Government?

"To make rights real, after it is ascertained what they are, . . . there is need of a power that is present in all parts of a land, that is stronger than any strong invader of rights, that has for its constant work to administer justice, that knows what right demands, that has no fear of taking the side of the humblest. This permanent justice, armed with might, is embodied in the STATE." So says Professor Woolsey in his "Political Science." To whom have the people resident in the Philippine archipelago a right to look for this "permanent justice armed with might"—to the American or to the Malolos Government? Prior to the first of last May, if a citizen of Manila found a man setting fire to his house, he could appeal to the Spanish Government for protection; if a German was mobbed in the streets of Manila or a German vessel in Philippine waters was scuttled by a Malay pirate issuing from a Philippine harbor, Germany could present a claim for reparation to Spain. If to-day a man in Manila attempts to burn his neighbor's house, as some men did two months ago, to whom shall he apply for protection? If a German is mobbed, or a German merchantman is scuttled, to what Government shall Germany look for reparation? This is the Philippine problem.

This statement of the issue may seem to our readers very alphabetic; but so much of the newspaper discussion has assumed that we are trying to get possession of a property which we shall own, that it seems necessary to make clear the fact that the real issue involved is not, Who shall own the Philippines? but, Who shall be responsible to protect those who live in the Philippines?

The answer of the Philippine Commission in the proclamation reported at length on another page gives a very plain answer to this question. It assumes for the American people the responsibility of protecting persons and property in the Philippine Islands; it declares that the American people will secure for them their rights to life, liberty, and the pursuit of happiness; it affirms that America is that "permanent justice armed with might" which is stronger than any strong invader of rights, and knows what right demands, and has no fear of taking the side of the humblest—to which the inhabitants of the Philippine Islands may appeal for the protection of their rights. It makes

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America responsible to the inhabitants of the islands for protection within the islands, and to the other civilized nations for the right conduct of the Filipinos in all their international relations. "The supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist can accomplish nothing except their own ruin:" this affirms that America is for those islands that "permanent justice armed with might" which constitutes the State.

This is the first and fundamental declaration of this proclamation: not that the United States owns the archipelago, but that the United States holds itself responsible to the Filipinos and to the world to protect the rights of all who live in the archipelago. And the proclamation makes it very clear that the object of thus assuming the responsibilities and exercising the functions of a State in the Philippines is the protection of human rights, not the exploitation of the people of the islands for the benefit of the United States. It declares that the amplest liberty of self-government compatible with the sovereignty of the State will be granted; that the civil rights, the religious freedom, and the equality before the law of the Filipinos will be guaranteed; that the public funds raised by taxes will be used for the maintenance of the Philippine government, not exported for the benefit of American governors; and that those necessary conditions of civilization—the effective administration of justice, the construction of roads and railroads, and the establishment of popular elementary schools—will be provided.

Has the course of events—that is, the order of divine providence—laid upon the people of the United States the responsibility of organizing for the protection of the people of the Philippine Islands that permanent justice armed with might which constitutes a State? Or have we rushed in where we were not directed, assumed a responsibility which was not given to us, and by superior force taken it from a people to whom it had been given? This question we do not here discuss; we simply state it, intending at an early date to trace the history of the relation of the United States to the Philippine Islands since last May, and look to that history to give the answer which only that history can give. In this article we simply state the question which events present to the American people, that we may thus interpret the answer to that question given by the proclamation of the Philippine Commissioners. That answer is twofold: first, that we have and propose to retain the responsibilities of sovereignty; and, second, that we propose to use the powers which we thus recognize as laid upon us for the benefit of the governed.

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The Balkan Disturbance

The situation in the Balkans is somewhat obscure, but is evidently exciting a good deal of uneasiness. The war between Turkey and Greece humiliated Greece, but left a great many questions unsettled, among them the question of the pacification of the Christian subjects of the Sultan, and the final working out of Russian ideas in the Balkan region and with relation to Turkey. Macedonia has long been restive under Turkish rule; and it has been known for some time past that serious apprehensions of a rising in that country were entertained at Constantinople. Turkish rule in southwestern Europe would have disappeared if it had not been for the intervention of the Great Powers for purposes of their own. If the Treaty of San Stefano, at the close of the late war between Russia and Turkey, had been sanctioned by the Berlin Congress, there would have been no Balkan question involving Turkey. The Berlin Congress did not ratify the Treaty, but made the Balkan mountains a stronghold for Turkish power; Eastern Roumelia, which lies south of the mountains, being placed under Turkish rule. This state of things did not last very long, for an insurrection expelled the Turkish officers and made Eastern Roumelia a part of Bulgaria, in face of the unavailing protest of the Sultan. The friendship of Bulgaria was then of importance to Turkey, because that vigorous State was a kind of buffer between Turkey and Russia, and was, in a way, protection against Russian aggression.

All this was in the time of Stambuloff, the vigorous and able Prime Minister whose assassination robbed Bulgaria of her one commanding personality. The death of this statesman has been followed

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by an entire change of policy. Bulgaria is penetrated and controlled to-day by Russian influence; and one result of this change of affairs has been that careful and concealed fanning of the fire of disaffection in Macedonia which has been practiced many times before in many places, and often with great effectiveness. There seems to be no doubt that Russian emissaries and Bulgarian influence are working together to excite an insurrection among the Christian subjects of the Sultan in Macedonia. Not many days ago a band of Turkish soldiers, bent upon seizing a point of some importance on the frontier of Eastern Roumelia, came into actual collision with the Balkan outposts. The skirmish was not a matter of great importance in itself, but it has caused widespread alarm because of what it portends. It is not easy to guess at Russian policy. There would seem to be some contradiction in a policy which did what it could to leave the Christian Greeks in the hands of the Turks and is now doing what it can to relieve the Christian Macedonians from the same rule. Religious motives sometimes enter into Russian policy, but generally because they are coincident with political motives. It is very improbable that the Macedonians will make a serious attempt to free themselves from Turkish rule unless they are assured of aid from Bulgaria; and it is not likely that Bulgaria will embark on such a dangerous enterprise without the active co-operation of Russia fully assured to her.

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The Moral Order

One of the most painful riddles of life is presented by the moral confusion which pervades society; the apparent escape of evil-doers, the apparent failure of those who strive to do well. This is the aspect of the mystery of evil which most sorely perplexes men and presents the greatest obstacle to faith. "How can sin go unpunished under the government of a righteous God?" is a question which has been put in many languages by multitudes of men since the beginning of time. The more deeply men have loved goodness and the more passionately they have searched for God, the more keenly have they felt the dissonance between the idea of God as it lay reflected in their own souls and the distorted image of God reflected in the disorder of the world. This perplexity and pain which the lack of harmony between a divine ideal of righteousness and the condition of society have brought to the most sensitive spirits is itself one of the evidences of the divine birth of the soul. The instinctive feeling that a righteous society in a righteous world is inevitable if there be a righteous God, and that the apparent prosperity of evil in the world is at variance with the existence of such a God, evidences the presence of ideals in the soul which are not born amid human conditions. So long as evil remains, men ought to feel perplexed and unhappy, because between the thought of God and the presence of evil there is a deep gulf fixed.

But there is a radical distinction, often overlooked, between moral confusion and moral anarchy. The two are constantly confused, and yet they are very different in nature and in fact. Some men are in the habit of assuming that because there is disorder in society there is no execution of moral law, and consequently no evidence of the presence of God in the affairs of life; sensitive spirits are often driven to something like despair by the apparent impunity of those who do evil. There is a pessimism abroad which teaches the doctrine of moral indifference. "Avoid evil," it says, "because evil is vulgar, ill-bred, and unbecoming; but do not look for its punishment in others. The easy road to success is through some form of respectable fraud. They who do good and good only will have the approval of their consciences, but they need expect nothing else. To become rich one must be grasping; to gain popularity one must flatter and lie; to secure recognition one must study how to please rather than how to give one's power the most genuine and noble expression." This philosophy, so readily accepted by those who look at the surface and do not penetrate the depths, would be true if there were no God. It is a very superficial form of atheism; and it evaporates like a mist the moment one sees the problem clearly and sees it in its entirety. The riddle of the existence of evil will never be solved in this stage of

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life, although there are many side-lights which suggest that its darkness is impenetrable only from our present point of view; but the riddle of the impunity of the violator of the moral law is a riddle in appearance only, and ceases to perplex the moment the confusions of traditional thinking on the subject are cleared away.

That freedom of action must be conceded if there are to be moral results achieved in life, and that men must have liberty of choice between evil and good if character is to be developed, is obvious; a moral world involves the possibility of choosing the evil in preference to the good; for without freedom there is neither moral responsibility nor moral growth, and freedom cannot be provided for man without permitting the existence of evil. The breaking of the moral law is not inconsistent with the rule of a righteous and omnipotent God. If, however, sin goes unpunished, the moral structure of life breaks down; one sin overlooked and forgotten would dethrone God. For God's rule of righteousness must be without break or limitation; it must be as absolute as his own nature. It is the perception of this fact that makes the apparent impunity of the evil-doer so perplexing and at times so appalling. The perplexity exists, however, chiefly in our inadequate idea of punishment. The world is full of moral confusion, but there is no moral anarchy. So long as law is inflexibly executed there may be many lawbreakers and much lawlessness, but there is no anarchy. Anarchy exists only where the law fails of execution. Now, as a matter of fact, no sin has gone unpunished since time began; no act of greed, brutality, dishonesty, impurity, has ever failed to work its instantaneous effect on the wrong-doer. Like our pagan ancestors, we are always expecting to see the infliction of some external penalty; for to most of us punishment is something which happens *to* a man. We are still waiting, after all these centuries, as our fathers waited, to see the anger of the gods take some visible shape; we listen for the sound of the Furies' wings in swift pursuit, and when no crushing penalty falls like a thunderbolt from heaven, we charge another failure of justice against the moral structure of the world. Society appears to be full of men who have escaped the penalties of wrong-doing and are enjoying its fruits.

But God's conception of punishment differs fundamentally from our conception. Punishment, in his view, is not something which happens *to* a man; it is far more searching and terrible, for it is something which happens *in* a man. No external system of justice is necessary in order to bring a man to justice; the moral system of life works automatically and inexorably. What a man does instantly reacts upon his nature, and he becomes the product of his deeds. If a man could escape by the loss of an eye or an arm, it would be an easy escape; but there is no escape from the action of the moral nature; the doer and the deed are bound together forever; there is no pause for a dramatic arraignment and conviction, no postponement of penalty until another life; the evil deed works its effect the instant it is committed. Dante, surveying the world under "the aspect of eternity," saw that sin and its punishment are bound together in time as well as in space. In this present life men are already in hell or purgatory or heaven. The appalling fact about life is not its moral indifference, but its moral inexorableness. Behind every act, no matter how insignificant, God seems to be standing, and everything we do becomes part of us. We are better or worse every hour; we are never morally stationary, because, whether we think, speak, or act, we are fashioning ourselves and making our destiny. We cannot escape the searching processes of life; there is no moral neutrality possible. The universe, as David long ago declared, is not vast enough to afford a hiding-place from God.

We could bear the spectacle of men maimed and physically disfigured by their sins; what we cannot bear is the moral disintegration which silently destroys them. There is nothing more tragic than the lingering death of a human spirit while the body still lives and thrives; the loss of honor, honesty, purity, sweetness; the relentless decay of all that is sound and beautiful in man's nature and life. If one who has access to a library commits an offense against it, he is deprived of its privileges; that is the human way of inflicting punishment. The divine way is

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very different; the offender is not disturbed, the doors remain open to him, he comes and goes as before, but he becomes blind! The treasures of the library slowly fade from him; his vision grows more and more indistinct, until it fails and he sees no more. This is the appalling fate which befalls the evil-doer. God does not need to watch him nor keep record of his life; he is, in his own nature, the most delicate, sensitive, and infallible of registers. Whether he knows it or not, he is every day gaining or losing in clearness of vision; he is becoming finer, truer, larger, or he is becoming coarser, falser, smaller.

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Modern Usury

Many churches are accustomed to recite in public worship the traits of a righteous man, as delineated in the Fifteenth Psalm. Among the characteristics there specified, and required by the modern reader no less than by the ancient writer, is one which raises the question what it means, if it means anything of permanent significance in the modern world; viz., "*He that putteth not out his money to usury.*" Had our translators been literalists, they would have used the word "interest" instead of "usury." That was its meaning as written. All interest-taking was reckoned sinful; but not by an original error, as many economists allege. In the most ancient time, as the early document known as the "Book of the Covenant" shows, the Israelites, in a stage of civilization when money had little value as an instrument of production, were forbidden, on the ground that they were brothers, to take interest of each other in times of need. But just as the prohibition of Corinthian women from violating the customs of their time and country by speaking in church meetings has been blindly applied to American women, so the prohibition of interest-taking in a non-commercial time was blindly perpetuated under the altered circumstances of highly developed commercial life, till Calvin put an end to it by declaring that the wrong thing forbidden was not interest but "excessive interest." To this latter the name of usury has since, by common consent, been restricted. Accordingly, the opprobrium anciently laid among the peasants of Palestine upon any well-to-do farmer who took interest from a poor brother in the tribe is now turned upon the money-lenders who take thirty-three per cent. or more on small loans to the needy poor. Such persons, however, are not among those who recite the Fifteenth Psalm in churches. But those who do recite it, thinking, perhaps, meanwhile of the petty Shylocks who squeeze distressed borrowers, would do well to reflect if it is only to such that it applies.

Regarding the new industrial combinations, whose number and magnitude have startled the community, a reputable financial authority declares that "a large majority are greatly overcapitalized" for the purpose of taking "profits based on fictitious values." Whatever may be said of profits on real values, profits on fictitious values go beyond ordinary usury into robbery. Yet such schemes are merely the culmination of a practice of usurious overcapitalization that has been tolerated till many are past feeling the enormity of it. We have become so used to see dividends collected from the public as interest on vast sums that were never invested in the public service, that no ripple of criticism is stirred by such announcements.

We do not intend at present to discuss these facts, or their bearing upon the public welfare, but merely to call attention to them as facts with which the Church as a teacher of righteousness is seriously concerned. Either there is, or there is not, such a thing as the "excessive interest" which has long been stigmatized by the name of usury. If there is no such thing, then the petty money-lenders, to deliver the poor from whose toils benevolent loan associations have been formed, have suffered an undeserved opprobrium, and should be rehabilitated in public esteem. But if there is such a thing, they are not the only ones inculpated in it. At any rate, it is high time for the Church, as put in trust with the Gospel of human brotherhood, to inquire, as often as she repeats in her worship the Fifteenth Psalm, whether its time-hallowed description of the righteous man as "he that putteth not out his money to usury" has been eviscerated by time of all present significance as a monition to the Christian conscience.

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International Brotherhood

Applied to the Conduct of the United States in the Philippines

By Lyman Abbott

[A series of meetings is being held in Tremont Temple, Boston, to discuss what the founders of the meetings have termed the reorganization of the world. The immediate occasion of these meetings is the Czar's rescript calling for the Peace Congress to meet in May and discuss limitations of the armament of Europe. The object of the meetings is to consider and set forth those principles which must be recognized if the world is ever to be put upon a peace footing. The following address was delivered in the course of this series at Tremont Temple on Monday noon, March 27, 1899. It was stenographically reported by Miss M. D. Adams, and has been revised by the author.—THE EDITORS.]

THERE are two articles of the Christian creed which have never been formulated by any ecumenical council, but in which all churches, Protestant and Catholic, orthodox and liberal, agree. Those two articles are the fatherhood of God and the brotherhood of man. And the brotherhood of man carries with it, of course, either the abolition of all national lines and one great national organization, or the brotherhood of nations. It is of this brotherhood of nations that I am to speak to you this morning—of the indications in the past that point toward its realization, and of the steps that must be taken in the future to realize it.

If we look back along the history of the past hundred years, it is very easy to see a striking tendency toward unification in the history of the nations of the earth. They have come together even physically. The oceans that once separated us separate us no longer; steam has bridged them. The oceans that once forbade intercommunication forbid it no longer; the cable runs under the ocean, and we stand in New York and talk to our correspondent in Liverpool. Thus physically the globe has grown smaller; Jules Verne's famous romance, so wildly fantastic only a few years ago, "Around the World in Eighty Days," has become almost a commonplace of travel.

Along with this physical conjunction of separated nations has gone the breaking down of commercial barriers and the opening of commercial highways. Piracy and privateering have disappeared from the ocean. War itself is no longer the enemy to commerce that it once was, for in civilized war we recognize the principle that "free bottoms make free goods." And in this country we are going to recognize the principle, I hope, in future naval warfare, that private commerce shall not be preyed upon as though it were a public enemy. The barriers between trade and commerce which law has raised have been greatly lessened. On this continent we have forty-five independent States, not separated by a single custom-house, not separated by a single barrier of any kind. The rivalry between Maine and Massachusetts, between New York and Pennsylvania, is a generous rivalry, in which neither community thinks that it will build itself up by injuring its neighbor. It is only a little over fifty years since Great Britain adopted free trade; she has extended it wherever her flag has gone. Gradually we are coming to interchange our products one with another, nation with nation, community with community, with the same freedom with which cities interchange with cities and families with families.

The national unification has been even more remarkable. Within this century England has practically added to her domain Australasia and Egypt, and presently will have added a large part of Africa. Germany, which was a set of warring, independent, and rival provinces, has been welded into one great nation. Our own Nation, which was nominally one, but

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really sundered by a great black gulf, has filled that gulf up with the noblest and the best offering the Nation could give—its brave young men in blue and gray; and the great black gulf has been closed, and to-day it is no mere figure of rhetoric to say, "We know no North, no South, no East, no West, nothing but the Union."

The unification in political ideals has been yet more striking.

Since the advent of the German race as a recognized power in European history, two conceptions of government have been confronting each other in Christendom—the Latin and the Germanic. The former, inherited from the Roman Empire, vests all authority in one supreme head, and administers all government for the benefit of the governor; the latter, inherited, I believe, from the old Mosaic Commonwealth, and vitalized by the spirit of Christianity, derives all power from God through the people, and administers, or professes to administer it, for the benefit of the governed. At the beginning of the century Napoleon destroyed for all time the despotic governments inherited from Imperial Rome; the new imperialism which he put in their place was in turn destroyed at Waterloo. Since then the governments of the Old World have been inspired by the spirit and are gradually taking on the forms of liberty. France is a Republic; Italy, Austro-Hungary, and Spain are in form constitutional monarchies; and the still vigorous despotism of Germany tries in vain to repress its not less vigorous spirit of liberty. All Europe west of the Russian boundary is governed by representative assemblies, speaking, or purporting to speak, for the people.

This unification—commercial, national, and political—has been accompanied by a growth of religious unity as remarkable. The time is not so far distant when every nation had its God; now all civilized nations recognize one God of all the nations of the earth. The time is not so long distant when Romanism and Protestantism were putting their swords into each other's hearts, each hating the other with all the hate of pride, ambition, and self-seeking, intensified by the bitterer hate of conscience. Never again shall we see a "religious war" between Romanism and Protestantism; never again a Duke of Alva overrunning a Protestant country, or a Cromwell leading his troops to butchery in Ireland; never again church against church, brother against brother; even the attempt to create a feud in America between Romanist and Protestant ends in a few sulphurous words and goes out in a puff of smoke. In the Protestant Church the old antagonisms are mitigated, and the old differences are falling into disrepute if not oblivion. Our church organizations are still separate, but how little emphasis is placed on their own separate and often hostile creeds you may tell on any Monday morning by reading the reports of Sunday sermons in the newspapers. Not knowing who preached the sermon, you cannot guess to what denomination the preacher belonged! The great religious forces of the world are all forces for unification.

All these forces, material, commercial, industrial, political, national, religious, find their natural and proper exponent in such gatherings as the great international ecclesiastical meetings, the great Parliament of Religions, and the Peace Conference presently to be convened. These are signs and symbols of the truth that we are growing together, that the world is getting itself organized. We have had nations organized, but the world disorganized. First came the family. Then family and family rubbed together until they were cemented into a tribe. Then tribe placed on tribe was hammered together with the hard blows of war, until they were united into the nation. And now the nations are yet to learn how to be one great family. This is the problem. As one stands on a mountain-top and sees the valleys running down to the plain below, and through the trees the silver streams trickling, and knows they lead on to some great majestic river, so we look through the history of the past two or three hundred years and see how material civilization, political progress, national history, industrial development, and religious thought flow together to make one great majestic stream which we will call International Brotherhood.

What are we to do to promote this international brotherhood?

First, we are to make it clearly and distinctly our ideal. We are to bid good-by to the provincialism that calls itself patriotism, and thinks it is patriotic because it

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sneers at every other nation but its own. We are to understand that, wise and great as we are in America, we are not so wise but that we can learn something from France, from Germany, from Italy, and from England, nor so great but that we shall enhance our greatness by the kind of modesty which respects a neighbor. We are to look forward to the time when the barriers between nation and nation will be broken down. I am not going to discuss on this platform the question between free trade and protection; but free-trader and protectionist alike, if they believe in international brotherhood, must look to the time when the only barriers between different nations will be the barriers which nature has created, and when all nations will strike hands in a generous and common rivalry, not to tear each other down, but to build each other up, in this broad faith that an injury to one is an injury to all, and the well-being of one is promoted by the well-being of all.

We are to make this our ideal, and put it before us, and dare to recognize it and to believe in it and to build for it. We are to recognize the time coming when there shall be a common speech and we shall understand one another. When I was a boy, one could hardly travel through Continental Europe unless he knew the French language, and not at all around the world. The English language now will serve the traveler everywhere. One language will unite us when one spirit, one animating purpose, one common life, unites us; for the symbol always follows the reality. We are to dare to forecast the time when bitterness and wrath will cease between the nations, as bitterness and wrath have ceased between our homes. We are to forecast the time when it will seem as extraordinary to have a fort protecting the harbor of a commercial city against possible attack from another commercial city as it now would be to have a drawbridge or a portcullis in front of your door to protect you from the assault of your neighbor across the street.

With this ideal clearly before us, we are next to establish, by the influence and work of the civilized nations, the power of law throughout the globe. First, we are to do this by the ministry of reason, by the adjudication of legal and recognized tribunals. It requires a certain amount of civilization to substitute law for war, reason for force. But, surely, nations that have lived under the beneficent and inspiring influence of Christianity as long as Italy, Germany, France, England, and the United States—and, I will add, Spain—ought to be able to settle their controversies by the appeal to reason rather than to force, by law, not war. Certainly, two nations coming of the same stock, possessing in their veins the same blood, looking back along the past to the same history—one of them a daughter receiving her free institutions baptized in the blood of her ancestors on many a battle-field of the Old World—certainly two such nations as this, mother and daughter, ought to know how to settle all controversies that may arise between them without the drawing of a sword or the flash of a rifle.

What we want between England and America, what we want not only between England and America, but between all the civilized nations of the globe, is not arbitration. It is not an agreement to leave controversies, when they do arise, to a court constructed for the purpose of settling them after the issue has arisen. What we want is a permanent Supreme Court of the nations, that shall be for the nations of the globe what the Supreme Court of the United States is for the States of this Union, to which all questions shall be referred as a matter of course, and by the decision of which all nations will be bound by the sacred obligations of honor.

But there are communities that are not reasonable and are not bound by honor, just as there are individuals who are not reasonable and are not bound by honor. And then, in the case of the community as in that of the individual, there is no alternative but to compel obedience to reason and to honor. There is a theory that all use of force is wrong; it is labeled Philosophical Anarchism. I give it the label, not to put disrepute upon it, but to define it as philosophy defines it. The philosophical anarchist says to us, "Appeal to the reason and the conscience of men." But suppose there is no response? "Then submit to their wrong-doing." Therefore the philosophical anarchist will not allow the punishment of a child by the parent, he will not allow the punishment of a pupil by the teacher, he will not allow the maintenance of a prison or jail for the punishment of a

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lawbreaker by the country, he will not allow a policeman in the city, except to show ladies across muddy streets, and he will not allow an army to defend a nation attacked, or to emancipate another nation from despotism. This is a consistent philosophy. I respect it intellectually; I dissent from it both intellectually and morally. The commonly received judgment of men and women says, Appeal to the reason and the conscience, and if the reason and the conscience will not respond, then, and then only, use force. If the child will obey under the inspiration of affection and argument, by affection and argument secure obedience—but at all costs secure the obedience. If the boy revolts in the school, win him if you can; if you cannot, put him in a reform school. If the man sets himself to violate the law by breaking into your house, try to teach him better if you can; but if you cannot, arm your policeman and compel him to respect your property. And if a community disowns honor, disregards reason, refuses to submit its cause to the arbitrament of the reason, it is rational, right-minded, and Christian heroism which says, "If we cannot persuade you to obey the law without force, we will compel you by force."

I am not, therefore, one of those who think that war is always wrong. I cannot think that Jesus Christ himself inculcated the doctrine that force never could be used—he who, when he saw the traders in the Temple, did not wait to argue with them nor to appeal to their conscience, for he knew that they had neither reason nor conscience, but drove them out with a whip of small cords, driving the cattle before him and overturning the tables of the money-changers and letting the money roll upon the floor. I am not afraid to follow him with whatsoever force it may be necessary for righteousness to put on, when unrighteousness has armed herself to commit wrong. I cannot think all war is wrong. If I did, I should not want to look upon a Bunker Hill Monument, for it would be the monument to our shame; I should want never to speak the word Gettysburg, for my lips would blister and my cheeks would blush; I should want to bury in the grave of oblivion forever the names of Washington and Grant.

There are individuals with whom you cannot reason. They are barbarians, and you must use force until you can bring reason and righteousness to bear upon them. There are some communities, made up of barbarians, with which you cannot reason, and from them, if there is to be an international brotherhood and a reorganization of the world, we must compel obedience by force, that the foundations may be laid for the operation of reason and conscience. When Spain sent her navy and her soldiers across the Atlantic and took possession of Cuba, and exterminated the population, and brought in a new population, and then proceeded to harry that new people born of her own loins, so that, after three centuries, she left them without schools, or justice, or good roads, or any one thing that government gives in compensation for taxes, she was guilty of what is rightly called a war of conquest. When England went into Egypt and took control, and, as the result of her control, built good roads, established good schools, lightened heavy taxes, made labor freer, and opened the whole country to the advance of civilization and the development of man—though she did it by the bombarding of Alexandria in the beginning, and though she holds her power to-day by the sword—to call that also a war of conquest is to confound by a common name two things that have nothing in common. I do not know whether General Kitchener has carried on his campaign with all the humanities with which it ought to be carried on. I do not know whether it has been justified in the details of administration or not. But this I know, that when his work is done, and the great railroad runs from Cairo to the Cape, with branches to the Congo River on the west and the Gulf of Arabia on the east, and when a telegraph line runs along the railroad, slavery and the slave trade and the cruelties of the old barbarism will disappear, and the "Darkest Continent" will be dark no more. Why not put the college first and the soldiers afterwards? Because you cannot found a college unless you have law to protect it; because first is law, and under law force, and, built on law maintained by force, the whole fabric of civilization rests.

On the fifteenth of last February our representatives were in control of the government of Manila, and responsible for the protection of life and property within that

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city. Whether we had blundered into that responsibility, whether we had even criminally blundered into it, is a question which I do not now discuss; I am not here to argue the Philippine problem, so called. But it is true that last February the lives and the property of the people who lived in Manila did in fact depend on General Otis. On the fifth of that month our troops surrounding that city for its protection were attacked; fighting ensued; and ten days later the following proclamation was issued from the so-called Malolos Government. I read, not from a newspaper report, but from an official copy sent to me by the Adjutant-General of the United States, in reply to my request, itself being a copy of the official communication received from General Otis.

Copy of cablegram *received in cipher*.

Manila, February 21, 1899.
Received 3:35 P.M.

Adjutant-General, Washington:

Following issued by an important officer of Insurgent Government at Malolos, February 15, 1899, for execution during that evening and night in this city. OTIS.

First, you will so dispose that at eight o'clock at night the individuals of the territorial militia at your order will be found united in all of the streets of San Pedro, armed with their bolos and revolvers, or guns and ammunition if convenient.

Second, Philippine families only will be respected: they should not be molested, but all other individuals, of what race they may be, will be exterminated without apprisement; compassion after the extermination of the army of occupation.

Third, the defender of the Philippines in your command will attack the guard at Bilibid and liberate the prisoners and "Presidiarios," and accomplished this they will be armed, saying to them: "Brothers, we must avenge ourselves on the Americans, and exterminate them that we may take our revenge for the infamy and treachery which they have committed upon us: have no compassion upon them, attack with vigor; all Filipinos *en masse* will second you." "Long live Filipinos indipendienta."

Fifth, the order which will be followed in the attack will be as follows: The sharpshooters of Tondo and Santana will be the attack from without, and these shots will be the signal for the militia of Trozo, Binondo, Quiapo, and Sampaloc to go out into the street and do their duty. Those of Pako Ermite and Malate, Santa Cruz, and San Miguel will not start out until twelve o'clock, unless they see that their companions need assistance.

Sixth, the militia of Tondo will start out at three o'clock in the morning; if all do their duty, our revenge will be complete. Brothers, Europe contemplates us. We know how to die as men shedding our blood in defense of the liberty of our country. Death to the tyrants! War without quarter to the false Americans who have deceived us! Either independence or death!

A week later fire was set by incendiaries at various points in Manila, simultaneously with a new attempt to break through our lines. What would you have done if you had been General Otis, in command of those forces? I would have done what he did. I would have protected the city intrusted to my charge from those who threatened indiscriminate assassination and arson, and I would have sought, at every cost and hazard, to find the leader of the forces by whose authority that proclamation was issued, and to arrest him wherever he might be. To call this a war of conquest, to put it in parallel lines with a war such as that of Spain in Cuba, carried on for purposes of robbery, is to confound by the same name things that have nothing in common. By and by we may rob the Philippines. Then, so help me God, my voice shall be raised, and my hand, with the strongest of you, to protest against such robbery, as they are now raised to protest against the robberies by political brigands in New York and Philadelphia!

When we have laid the foundations for civilization by law, established and maintained against the lawless, then we must pour into the uncivilized regions the forces that make for civilization. It is idle to take the boy out of the public school and put him in the reform school, if we only chain him there. It is idle to catch the robber and send him to a State prison, and keep him there ten years, and then let him out to rob again. The end of all punishment on earth, whatever it may be in eternity, should be the reformation of the wrong-doer. Our aim, when we have arrested a thief, should be to keep him in prison until we have made an honest man of him—and no longer. We must follow the force that compels obedience with the forces that make for life. We must do it in the family, we must do it in the school, we must do it in the city and the State, and we must do it among the nations of the earth. Where, therefore, we have established the foundations of law, there we must see that the free press, the free school, free industry, and

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a free church go also. George Kennan writes that when he first went into Santiago there was not what could properly be called a school in the city—not one that had a building properly constructed for it, and which was maintained at the public expense. Ecclesiastical schools there were, no doubt. But now, he writes, there are seventeen schools with nineteen hundred pupils. Under the splendid administration of General Wood—a good Providence send us more General Woods!—we are pushing the forces of civilization in Cuba with the same courage with which our Governor Roosevelt pushed the forces that laid the foundations for civilization.

An Englishman has said that English missions are but an attempt to convert Hindus into second-class Englishmen. If by Christian missions we mean an attempt to make Malays and Hindus and negroes and Indians into second-class Puritans, the less we have of such missions the better. On the other hand, if we have a living faith in one God, the Father of the human race, revealed to us through Jesus Christ his Son; if we have faith in love as the law of life, in love as the person of God, in love as the ideal of existence; if Christianity means to live and to love; if it means to do justly, to love mercy, and to walk humbly with God—woe to us Christian men and women if in this hour, when the world is opening to us, when the gates are flung apart and law is being established where law never was known before; when commerce, white-winged, is going where commerce never went before—woe to us if we have no message, or no courage to send our message!

This is what I have to say. Ponder it. Something you will agree with, something you will disagree with; but think about it. If I am wrong, the sooner the wrong is exposed the better for me. This is what I have to say: God is bringing the nations together. We must establish courts of reason for the settlement of controversies between civilized nations. We must maintain a force sufficient to preserve law and order among barbaric nations; and we have small need of an army for any other purpose. We must follow the maintenance of law and the establishment of order and the foundations of civilization with the vitalizing forces that make for civilization. And we must constantly direct our purpose and our policies to the time when the whole world shall have become civilized; when men, families, communities, will yield to reason and to conscience. And then we will draw our sword Excalibur from its sheath and fling it out into the sea, rejoicing that it is gone forever.

Beneath the Sod

By W. M. H.

The waste of winter on the earth,
  Bare trees and barer fields afar;
The joy of summer and the mirth
  Of spring forgotten; not a star

Within the circle of the sky.
  A boundless stretch of dreary waste;
No gleam of hope or promise nigh,
  The radiant earth defaced.

A thousand thousand blighted lives;
  A thousand thousand weary hearts;
For smitten hope no longer strives
  Since even light itself departs.

And yet below the cold gray sod,
  Beneath the blackened ferns,
Like thoughts that cannot keep from God,
  The golden summer waits and yearns.

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

IV.

The Sanitary Regeneration of Santiago

AFTER having been detained a week longer in Baracoa than I expected to be, on account of the impossibility of getting transportation to any other point, I finally sailed from there January 9, with Lieutenant-Colonel Wylly, on the Spanish steamer "Reina de los Angeles," and, after a rather rough voyage around Cape Maysi, reached Santiago at eight o'clock on the morning of Tuesday, January 10.

The principal object that I had in view, in visiting the eastern end of Cuba first, was to ascertain what progress had been made in the reconstruction and regeneration of the part of the island that had been longest under our control; what success had attended our first experiment in colonial government; and what lessons were to be learned from General Wood's experience in a new field, under new conditions, and among an alien people. The problems that had been set before us in Santiago were precisely the same problems that were awaiting solution in other parts of the island, and it seemed to me that it would be interesting and profitable to learn how General Wood had dealt with them, what unfamiliar and unforeseen difficulties he had encountered, and to what extent he had succeeded in governing the Cubans upon American principles, and in reclaiming and reconstructing a devastated, demoralized, and almost ruined province.

The first subject to attract my attention was, naturally, the sanitary condition of the city of Santiago itself. I remembered what it was when the American flag floated for the first time over the palace of the Spanish Governor, on the 17th of July, 1898; I could see, from a mere casual inspection of the streets, that it had been greatly improved—improved, indeed, to such an extent that the city did not look like the same place which I left on the 12th of August; and I felt eager to know how the work had been accomplished, to what extent it had been carried, and what had been its results, as shown in the death-rate and physical condition of the city's population.

As General Wood had gone to Washington before I got back from Baracoa, I could not obtain from him the information that I desired; but I had met his sanitary inspector and street-cleaning commissioner, Major Barbour, at the Anglo-American Club, and as soon as I had an opportunity I looked him up again, renewed our acquaintance, and spent several days in riding on horseback with him about the city, inspecting streets, slums, hospitals, bakeries, markets, crematories, reconcentrado houses, back yards, courtyards, cesspools, and drains, and in obtaining, by means of conversation with him or by personal observation under his guidance, the information that I purpose here to set forth.

The city of Santiago is situated upon the slope, or slopes, of a low, ravine-furrowed hill, on the eastern side of the harbor of the same name and about five miles from its mouth. According to Dr. Guimeras, it has a length, from north to south, of nearly six miles, and a width, from east to west, of from a mile and a half to two miles.[1] It contains six or seven thousand houses, and in August, 1898, had a population, including Spanish soldiers, of perhaps 50,000 souls. Its streets, which have an aggregate length of more than one hundred miles, are generally very narrow, and are badly paved

[1]Copyrighted, 1899, by the Outlook Company. All rights reserved.

[1]Spanish "Review of Medical Science," September 5, 1894. These dimensions seem to me to be too great, but Dr. Guimeras, who is a resident of Santiago, ought to know better than I do the size of his own city.

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with boulders or roughly broken blocks of stone. There are no underground sewers, and the drainage from the buildings, where there is any at all, is into the open streets. Dwelling-houses, as a rule, are built either around central courts, or in front of small back yards which are inclosed by brick or stone walls without gates or other openings. There are few, if any, side or back alleys from which entrance may be had to the houses or yards, and when horses and cattle are stabled in the latter, as is often the case, they and their manure, if taken out at all, must be taken out through the front door. Privies, as a rule, are situated in the courts or yards, and their sinks are often under or very near the kitchens. In the Anglo-American Club the kitchen was not more than ten feet from the water-closet, and not more than twenty feet from the open cesspool into which the closet emptied. In the house occupied by the Red Cross as headquarters—one of the best houses in the city—the vault was separated from the kitchen by a distance of only twelve or fifteen feet. Previous to the American occupation, it had not been the practice to empty vaults at all, for the reason that the only way in which they could be emptied was by carrying the contents into the house and out to the street through the front door. As a natural consequence, hundreds of these vaults, after filling to the brim, had overflowed into the yards. In the lower and poorer parts of the city many houses had no floors other than the ground, and even when they had floors the spaces beneath them were wholly without ventilation, and the underlying soil was saturated with moisture and filth. The open drains of the city all emptied into the comparatively shallow bay, and in the vicinity of the piers the bottom had been covered to a depth of many feet with a sort of slimy, foul-smelling mud, composed of decayed or decaying organic matter, washed down from the streets by the rains of two or three centuries.

Santiago, long ago, had the unenviable distinction of being one of the dirtiest three cities in the world, and at the time of the surrender it had probably risen to the first rank. Its street-cleaning and sanitary force then consisted of twenty men, six thousand pariah dogs, perhaps twice that number of vultures, and an occasional rain. The inhabitants of the city were dying—chiefly from preventable diseases—at the rate of from one hundred and fifty to three hundred per week, and in the early part of August the death-rate rose to nearly one hundred per day, and human corpses lay neglected in the streets until they were picked up by our military authorities and burned. The civil and military hospitals were packed with sick and wounded—there were twenty-seven hundred Spanish soldiers, if I remember rightly, in the large military hospital on the hill east of the city—and the sanitary condition of these overcrowded buildings was shocking beyond description. The streets had not been cleaned in months; piles of rags, bones, fruit-skins, and rotting garbage of every description, covered with swarms of flies, were to be seen at almost every corner, and the half-decomposed bodies of horses and mules lay here and there in vacant lots, poisoning the air and attracting hundreds of vultures from the great cloud of these birds that soared and circled incessantly above the city.

Such was the Santiago with which General Wood had to deal when he was appointed Military Governor. The task set before him was one that might well have daunted the bravest and most sanguine spirit; but, with characteristic vigor and energy, he at once enlisted a few hundred half-starved Cubans, equipped them with the best implements to be had—the stiff, round splint brooms of the country—and set them at work cleaning the principal streets.

On the 24th of July he appointed as Sanitary Inspector and Street-Cleaning Commissioner Major George M. Barbour, an officer who had been associated, I think, with Colonel Waring, and who had had some experience as Street-Cleaning Commissioner in Chicago under Carter Harrison. Major Barbour was in full sympathy with General Wood's ideas and plans, and upon being given plenary power to enact and enforce sanitary rules and regulations, with the understanding that he should be held strictly accountable for results, he went cheerfully and energetically to work cleansing the Augean stables.

For a time little progress seemed to be

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made. I remember noticing, when I first rode out after my illness, that Marina and Enramadas Streets had been recently swept, and that even on Jaguey Street an odor of chloride of lime had taken the place of the stench of decaying organic matter that had half sickened me the first time I walked up that street to the Anglo-American Club; but even as late as the 12th of August, when I sailed for New York, the greater part of the city was still very dirty.

The principal difficulty, at first, was not to enlist and organize a street-cleaning force, but to properly equip it. The only implements to be had were the Cuban splint brooms, which are of little more use in street-cleaning than so many big round paint-brushes; the number of mules and carts available for the removal of garbage and street refuse was very limited; pieces of old hoop iron had to be used for scrapers, in the absence of anything better; and the work, generally, had to be done without any of the facilities and conveniences which render street-cleaning in an American city a comparatively easy task.

Major Barbour, however, was not at all discouraged. In less than a month the city had been divided into six districts; a foreman had been appointed in every district to supervise the work of a street-cleaning gang consisting of about one hundred men; sanitary rules and regulations had been printed in Spanish and English and posted in conspicuous places throughout the city; a crematory had been constructed in which garbage and refuse, as well as the bodies of animals and human beings, were burned with crude petroleum; boxes, barrels, or other receptacles were provided for house litter, and the throwing of anything whatever into the streets was strictly prohibited; stagnant pools and foul drains were disinfected with sulphate of iron or chloride of lime; and before the 1st of September the plaza and the more important streets were fairly clean. A week or two later ten revolving garbage-carts, which General Wood had ordered in the United States, arrived; three or four army wagons and twelve or fifteen mules were obtained from a Massachusetts regiment which had been sent to Santiago but had afterward been ordered elsewhere and had not landed; and with this strengthening of the transportation department the street-cleaning force was gradually increased to one thousand or twelve hundred men, and its field of operations proportionately widened.

The most serious difficulties encountered at this stage of the work were those arising from the unfamiliarity of the laborers with the duties that they were expected to perform; the ignorance, bad habits, and recklessness of the people in sanitary matters; and the impossibility of properly instructing either class without more knowledge of the Spanish language than Major Barbour and his American assistants had, or could speedily acquire. In one of our cities a street-cleaning commissioner may fairly count on a certain amount of intelligence in his laboring force, and a fair knowledge of the proprieties and decencies of life, if not of sanitary science, on the part of the people; but in a Cuban city the street-cleaners are not only inexperienced but often stupid, and the poorer classes of the people are addicted to practices that can best be described as filthy and beastly. Not only do they convert to the uses of a public privy any unfrequented alley, or any secluded or semi-secluded place within the limits of the city—even the portico of a church—but they resort to methods of getting rid of offensive or objectionable matter that are in the highest degree dangerous to the health of the community.

Early in his experience, for example, Major Barbour accidentally discovered that the inhabitants of the city—or at least a large number of them—were accustomed, when a man died of an epidemic or contagious disease, to make a bundle of his infected clothing and bedding, carry it to the nearest field or vacant lot in the outskirts of the city, throw it into the high weeds or grass, where it would be out of sight, and leave it there to stew in the heat and rain, and develop the bacterial germs with which it had been charged. As soon as the first case of this kind came to his knowledge, he sent out a gang of men with machetes to cut down all the bushes, grass, and weeds in the immediate vicinity of the city; and upon the ground thus laid bare he found, in various stages of decay, hundreds of bundles of infected clothing and bedding, which had been thrown out there to poison the air and

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serve as nurseries of pernicious bacterial life. And this practice was not confined solely to the poorer and more ignorant class of people, but was resorted to even in the hospitals, as a means of getting rid, easily and expeditiously, of infected textile fabrics. Major Carr, who took charge of the Spanish military hospital after the Spanish troops evacuated the city, told me that he found many such bundles in the weed-overgrown fields near the hospital building, and that they had unquestionably been thrown there by the hospital nurses and attendants.

But there existed, among the reconcentrados and poorer people of the city, a practice that was even more shocking and dangerous, in some respects, than this; namely, the abandonment of the bodies of the dead in empty and deserted houses. As the Roman Catholic priests would not read the burial service over a corpse until they had received their fee of four dollars and a half, and as the cost of even a plain pine coffin or box was beyond the means of many a poor family, it was the custom, when a death occurred, to move out of the house or "shack" in which the man or woman had died, leaving the dead body there and seeking shelter in some other quarter. There were always empty houses or "shacks" to be found in the slums or on the outskirts of the city, and it was cheaper and easier to change one's residence than to bury the corpse. Of course the proper thing for a family to do, in such a case, was to notify the sanitary inspector of the death, and allow him to take the body to the crematory; but this the poorer class of people seldom did. They thought, perhaps, that if they moved away and left the corpse in the house, somebody would give it Christian burial; and in any event they would escape responsibility for the disposition of it.

A man came to Major Barbour one day and said: "There's an awful stench coming from the house next to mine in —— Street, and I wish you would send one of your men to find out what causes it. The family that lived there moved out a few days ago, and the house is apparently empty, although the door is locked."

The Major, with one of his foremen, rode to the designated house, and, looking in through a crack in one of the window shutters, saw what appeared to be a dead body lying on the floor. They burst in the door, and found that the stench came from the half-decomposed corpse of an old woman, which had simply been abandoned there by the former occupants of the house. When, and of what disease, she had died, none of the neighbors knew. To remove the swollen and decaying corpse of a woman who might have had yellow fever or smallpox required a good deal of courage and nerve; but Major Barbour and his assistant procured a heavy woolen blanket, threw it over the body, and then, without touching the latter with their hands, succeeded in rolling it up and getting it into a cart. It was then taken to the crematory and burned with crude petroleum.

The danger of such practices as these in a city like Santiago can readily be understood, and the anxiety that they caused General Wood and Major Barbour can perhaps be imagined.

In spite of the ignorance, poverty, and recklessness of the people, the inexperience of the sanitary force, and the difficulties arising from imperfect and insufficient equipment, the work of cleaning and disinfecting the city went steadily on, until the streets everywhere were in fairly satisfactory condition. But the cleaning of the streets is the easiest, and in some respects the least important, part of the work involved in the complete sanitary regeneration of a Cuban city. Cleaning the streets without cleaning the back yards, courtyards, and vaults is like washing a dirty tramp's face and hands without removing his filthy, sodden underclothes and bathing his body.

Having put the streets in as good condition as it was possible to put them without extensive repaving, Major Barbour turned his attention to the places of abomination within or behind the walls of the buildings. His first step was to make a thorough house-to-house inspection, in the course of which he or his foremen examined every back yard and courtyard in the city, and made a detailed report upon the sanitary condition of 7,413 privies and privy vaults. About three thousand of the latter were found to be more or less dangerous to the public health, and 1,160 of them were condemned absolutely as intolerable nuisances, to be removed at the earliest possible moment.

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In hundreds of courts and yards, horses, cows, or other domestic animals had been kept for years, and as their manure could be taken out to the street only through the front doors of the houses, it had never been removed at all. In hundreds of other courts and yards the cesspools or sinks, after filling to the brim, had overflowed upon the ground. Most of the back yards in the lower and poorer parts of the city had no drainage, they were full of garbage and refuse of all sorts, and their soil was saturated with filth.

I am well aware, of course, that these are unpleasant, and even repulsive, details to put into print; but it seems to me important that the American people should know what we have undertaken and what we are doing in Cuba, and I am sparing the reader as much as possible.

As soon as General Wood and Major Barbour had ascertained, by means of a house-to-house inspection, the exact nature and the full extent of the evils with which they had to deal, they went to work energetically to remove them. Two more crematories, or places where refuse could be dumped and burned, were established in different parts of the city; a privy-cleaning gang was organized; the number of street-carts was increased; and all owners or occupiers of real-estate within the limits of the city were ordered to clean up their courts and back yards, and to place the manure, garbage, or refuse on the streets in front of their houses, where the street-cleaning force could get at it and remove it to the crematories. The privy-cleaning gang had no pumps, no wagons suitable for the transportation of the contents, and no modern appliances of any kind; but they began work with scoops and buckets, and were soon removing the contents of from twenty to thirty condemned cesspools every week.

Most of the owners and occupiers of houses in the worst, as well as in the best, parts of the city obeyed the orders of the sanitary inspector without hesitation or demur; but now and then a man—and sometimes an educated man—would resent the interference of the sanitary department, insist that the condition of his back yard was a matter that concerned no one but himself, and order the inspector off the premises. Major Barbour, however, who is a man of somewhat peppery and irascible temperament, did not hesitate, in such cases, to resort, if necessary, to personal violence. On one occasion, finding the back yard and the cesspool of a well-to-do Cuban in horrible sanitary condition, he ordered the proprietor to clean up the yard, discontinue the use of the privy, and begin the excavation of another vault.

"These are my private premises," said the Cuban, defiantly, "and they suit me as they are. I am perfectly well and my family is well. I don't see any necessity for cleaning up my yard, and I don't propose to do it."

"You may be perfectly well, and your family may be well," replied Major Barbour, "but there have been twelve deaths in this block, and I'm not going to have any more. Your yard is a disgrace to a civilized human being, and I'll give you until two o'clock to-morrow afternoon to begin cleaning it up, and to dig a new vault with a capacity of at least one cubic yard."

At two o'clock on the following day the Major returned to the premises of the recalcitrant Cuban, and as the latter had not done a stroke of work, and was even more defiant, abusive, and insulting than he had been on the previous day, the sanitary inspector knocked him down with the loaded butt of a heavy riding-whip, and flogged him until he took a shovel and began the digging of the new vault.

In resorting to personal violence in this and a few other similar cases, Major Barbour overstepped, perhaps, the limits of his legal authority; but it was of the utmost importance that the work in which he was engaged should be done, and done promptly, and it was better, perhaps, to use physical force than to allow any man to set an example of unpunished resistance to the sanitary authorities. General Wood, at any rate, sustained his health officer, and the fate of the few men who undertook to set the sanitary department at defiance served as an instructive object-lesson to the rest of the population. In a very few days it was well understood throughout the city that a man who defied the inspector, or refused to clean up when he was ordered to clean up, got himself immediately into trouble of a peculiarly unpleasant kind.

After three or four weeks of unremit-

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ting labor, the courts and back yards of Santiago were brought into a sanitary condition which, although still unsatisfactory in many respects, was as good, perhaps, as one could expect it to be under the circumstances. Horses and cows, in many parts of the city, were still stabled in small courts, within a few feet of kitchens or sleeping apartments; hundreds of condemned cesspools were still in existence, owing to the impossibility of emptying more than twenty or thirty a week; and the damp, filth-saturated soil of many undrained back yards still gave rise to miasmatic exhalations when the hot sun shone upon it in the intervals between showers. But all accumulations of manure and garbage had been removed and burned; condemned cesspools, not yet reached by the privy-cleaning gang, had been disinfected as thoroughly as possible with copperas or chloride of lime; and almost every back yard in the city had been cleaned up and swept, even if it could not be drained.

About this time the street-cleaning force turned its attention to the great horde of homeless, half-starved, pariah dogs which from time immemorial had been permitted to roam unmolested about the city, picking up a scanty subsistence in the streets, or turning over, in search of food, the piles of garbage and offal around the markets and slaughter-houses. It was estimated that they numbered about six thousand, and that not more than five hundred of them had homes or owners. Inasmuch as they were no longer needed as scavengers, and as experience had shown that they were often instrumental, through their association with children, in carrying the germs of infectious or contagious disease from one part of the city to another, Major Barbour determined to exterminate them. Poison was resorted to as the quickest and surest means of destroying them. And in the course of a few weeks more than four thousand of these homeless pariah dogs had been killed and burned in the crematories.

When the streets had been cleaned, the courts, back yards, and privies attended to, and the dogs disposed of, General Wood and Major Barbour began an investigation of the bakeries, groceries, markets, and other sources of food supply. All, or nearly all, of the bread consumed in Cuban cities and towns is made in public bakeries. Very few private houses in Santiago have stoves or ovens, fuel is scarce and expensive, and it has been found to be more economical, as well as more convenient, to buy bread every day from the bakers than to try to make it at home. The sanitary condition of the public bakeries, therefore, is a matter of importance to the whole population.

As the result of a careful and thorough inspection, it was found that only two bakeries in the entire city were in such a satisfactory state of cleanliness that bread from them was fit to be eaten. Most of them had no floors other than the ground; the implements and utensils in use were often dirty and neglected; chickens and ducks had unrestricted access to the mixing-rooms; domestic animals were stabled in the same courts where the bread was prepared, and the sanitary conditions were abominable. The proprietor who was responsible for the worst of these places went to jail; and I should not have been surprised to learn that he was first knocked down with the Major's loaded riding-whip and flogged out of the bakery.

In the course of a few weeks the sanitary condition of the bakeries was completely and radically changed. Strict rules with regard to order and cleanliness were printed in Spanish and English and posted up in every place where bread was made or sold; the keeping of domestic animals in the courts or yards of bakehouses was absolutely forbidden; elementary instruction in sanitary science was given to the bakers by Major Barbour or his foremen, and a system of inspection was adopted which made a recurrence of such evils as those above indicated practically impossible.

The groceries, markets, and slaughter-houses were then investigated and subjected to a similar course of reformatory treatment and discipline, and, for the first time perhaps in three centuries, the food supplied to the people of Santiago—and particularly to the poorer class of people—was clean and fit to be eaten.

While Major Barbour, under direction of General Wood, was engaged in cleaning the streets, courts, back yards, bakeries, and markets of Santiago, Major Carr and other officers were at work in the hospitals.

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The condition of the large Spanish military hospital on the hill east of the city was so bad as to baffle description and almost to stagger belief. Major Carr assured me that when he first saw this hospital, while it was still under the control of the Spanish military authorities, the privies were absolutely inaccessible on account of the accumulation in them of decaying fecal matter; the sidewalks of the large interior court were so overlaid and incrusted with dried mud and filth that one could not tell what material had been used in paving them, nor, indeed, whether they had ever been paved at all; the stench in the wards was almost insupportable; the nurses and attendants were in the habit of throwing bundles of infected clothing and bedding into the high weeds of the nearest field. The medical staff, apparently, had become so demoralized that it paid little attention to anything. When, in cleaning up the hospital after the Spaniards evacuated it, Major Carr proceeded to empty the large cistern from which the supply of drinking-water was drawn, he found it to contain human bones, the bones of various animals, old shoes, rags, articles of clothing, and a foot or more of soft, slimy matter whose nature and origin it was impossible to determine. The cistern had not been cleaned out before, apparently, in half a century.

Under Major Carr's intelligent and efficient management, this hospital, when I visited it in January, 1899, had become a wholly different place. Every part of it had been swept, washed, scrubbed, and thoroughly disinfected; the cesspools and cisterns had been emptied and cleaned; well-lighted and well-ventilated water-closets with modern plumbing had taken the places of the old and foul Spanish privies; the floors of the wards, as well as the underlying soil, had all been removed and new floors of cement mixed with bichloride of mercury had been laid on new foundations of broken stone; and there was not a trace of dirt, nor a suggestion of an offensive odor, in the whole building.

The final result of the intelligently planned and vigorously executed work of General Wood and his assistants has been the complete sanitary regeneration of perhaps the dirtiest and most neglected city in Cuba. When I saw it last, in the latter part of January, Santiago was clean, inside and out. I rode many miles through the worst parts of it on horseback; I visited its bakeries, groceries, markets, hospitals, and crematories; I inspected courts and back yards in all of its districts, and, after as thorough an examination as I was able to make, I reached the conclusion that it was as clean and healthful as any city of its size in the United States. The great central market on Marina Street, which in August, 1898, was a veritable pest-hole of filth and sickening odors, is now neater and cleaner than Center Market in Washington. Two of the principal streets—Marina and Enramadas—have been repaved, and General Wood has made a contract with the Barber Asphalt Company for $30,000 worth of additional paving a month. The city has an efficient and well-trained street-cleaning and sanitary force, which is maintained at a cost of about $1,000 a week, and the streets are now so clean that the vultures can find absolutely nothing to eat in them, and have been driven to the crematories, where I saw hundreds of them struggling and fighting in the smoke for garbage that was being burned with crude petroleum. The death-rate of the population fell from nearly one hundred a day in the early part of August, 1898, to thirty or forty a week in January, 1899, and in the middle of February there was only one death in a period of nine days.

Of course much still remains to be done; but if General Wood continues to govern the city for another year, and if he is allowed to carry out his plans for the further improvement of it, Santiago will become a source of pride to every American citizen as an illustration and an example of what may be done by honest, intelligent, and efficient administration.

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Was Myles Standish a Roman Catholic?

By R. S. Forbes

SUCH figures as Washington and Lincoln always loom up before us as the preservers of the Nation, the men who carried it through great crises in its history. Yet Washington and Lincoln were but building on a strong foundation already laid. Surely we cannot honor too highly the hardy men who braved the uncertainties of a strange land and made it possible for our country to grow and prosper.

Among the most distinguished of these venturesome pioneers was Captain Myles Standish. It has been truly said that posterity should not "hesitate to class Myles Standish among the most notable and worthy of the early New Englanders." The work which Standish accomplished is, in its general features, well known; but much of the personal history of the Pilgrim soldier is not well established. One point in particular has been much debated; that is, whether or not he was a Catholic. In regard to this question I wish to write a few words.

Any careful examination of what is known about Myles Standish will show that practically nothing can be learned about his early life. Just what his boyhood training in religious matters was, therefore, cannot be absolutely determined. It seems to me, however, that it is useless to deny, after taking into consideration the statements made in his will in regard to certain lands in England, that his family was Catholic, and that he himself was brought up in the Catholic belief. Although the Protestants cleverly suggest that the old-time differences and separation in the family of Standish of Standish may have been caused by religious disagreements, such a statement is purely conjectural and without any foundation, as far as I have been able to learn.

The Catholic argument, from this point on, is, in brief, as follows: There is plenty of evidence to the fact that Standish never associated himself with the Plymouth church, either in Leyden, Plymouth, or Duxbury. If, amid Protestant surroundings of such a nature, he refused to ally himself with the Protestant belief, it is pretty conclusive evidence that he still clung to the faith of his family. Deprived of his rightful heritage, he was forced to leave his native land. In a strange nation he naturally preferred the company of fellow-countrymen, although of a different faith than himself, to that of foreigners of the same faith.

It may be objected that he allowed his children to be brought up as Protestants; but there have been several famous Catholics who have similarly neglected the salvation of their children.

He may well have communicated with French priests at "Pemaquid" without publishing the fact to the whole colony of Plymouth.

As to the books found in his library, they signify nothing, for they doubtless belonged to his wife, who was a Protestant.

The Protestants claim that the statements by which the Catholics try to prove that Standish's family was of the Church of Rome are merely traditionary; that perhaps he was more liberal than his fellows at Plymouth (as is shown, possibly, by his removing his family to Duxbury), but surely not a Catholic. It is absolutely against all probability, they add, that a man of Standish's character should have held, as the Catholics suggest, some secret communication with any church.

Furthermore, he filled such offices as Governor's Assistant, which, in a strictly Protestant colony like Plymouth, no Romanist could have held.

Is it not unreasonable to say that Standish was a Catholic, when he was "devoting his life until its end to establish and uphold a strictly anti Catholic organization, in the service of which he never hesitated to risk all that could be dear to him as a citizen and a man"? (Mr. Lunt, in "Magazine of American History" for June, 1877.)

After considering the arguments set forth by both sides, I have come to the conclusion given in an article published some time ago in the English periodical "Good Words." Here it is stated that, when in Leyden, Standish "made the acquaintance of the English Noncon-

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formists, who were under the spiritual guidance of the Rev. John Robinson. Though he did not become a member of this church, yet he was so thoroughly in accord with the aims of its members that, when they resolved to migrate from Holland to America, he accompanied them, and thus achieved the distinction of being one of the Pilgrims who crossed the Atlantic in the Mayflower."

I should say, then, that since the most trusted authorities distinctly state that Standish never joined the Plymouth church (as is shown in an article in the "Catholic Monthly"), and since there is strong evidence for the adherence of his family to the Catholic faith, we may conclude that the Captain always considered himself a Catholic. But I must admit that he was not zealous in the Catholic cause. Here was a thorough soldier, full of pride in his country and pride in his family. His mind was absorbed in military affairs, and dealt little with the purely denominational side of religion. He certainly maintained a high standard of pure living, but, beyond a nominal adherence to the faith of his ancestors, simply because it was their faith, probably cared little for the doctrines of any sect. Having formed a strong connection with a few Protestants whom he greatly honored, he was willing to throw in his lot with their lot; and they, doubtless realizing his great military skill, and being grateful for his self-sacrificing offer of assistance, were ready for once to put aside religious prejudices and make him one of themselves. That his wife and children were Protestants I think was of little consequence to the Captain.

If asked briefly to describe the character of Miles Standish, I should say that he was a soldier, every inch of him, honorable, without stain, and brave in that self-restrained yet dashing manner which always excites men's admiration.

For any person who wishes to make a thorough study of all that is known about the life of Standish, a list of works, about twenty in number, may be found in the "Dictionary of National Biography" (Vol. LIII., page 475).

Casualty

[From the London "Academy"]

THE shops exhibited luxuries from all the ends of the earth, and, in the fine frosty afternoon, hundreds of people who had more than they needed walked or drove up and down the busy and fashionable street in search of something, anything, which they did not already possess. It was a beautiful sight for the sandwich men.

The entrance to the picture-gallery was full of footmen waiting for their masters to leave the private view; new carriages continually arrived before the portico, and a constant procession across the pavement of exquisitely attired women and attentive men interfered seriously with the foot traffic. A little higher up the street was a crowd bending over a particular part of the gutter. I edged my way in, and saw, amid the forest of legs, a considerable pool of blood. No one spoke; we merely stared at the blood, stared and stared: that contented us.

I turned back to the gallery entrance, for I also was going to the private view. A young woman came forth, tall, imperious, young, beautiful. She was dressed in fawn cloth, with opulent furs, and a violet toque; her muff hung at her waist from a thin gold chain. She glanced round in search of her footman and her carriage. Immediately a carriage swept rather loosely to the edge of the pavement. The footman was driving; there was no one else on the box, and the horses were excited.

The footman flushed as the woman approached him. He bent down to her, one eye on the animals and the other timidly upon her.

"Where is Jepson?" she asked, with cold annoyance.

"If you please, m'lady, there's been an accident! Just after you went into the gallery the horses swerved—they were frightened at a 'bus horse which had fell down—and Jepson was thrown off on to the pavement, on his head, m'lady, very peculiar—"

"Where is Jepson?"

"Police took him to the hospital, m'lady."

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"What hospital?"

"I don't know, m'lady."

The woman bit her lip.

"Is he dead?"

"No, m'lady; but he's lost a sight of blood."

With a movement of the elbow, almost imperceptible, the footman indicated the pool of blood.

The woman looked, and looked back. She was absolutely calm.

"Can I trust you to manage the horses?"

"Yes, m'lady."

"You're sure?"

"Yes, m'lady."

"Home, then."

She entered the carriage. The footman seemed relieved. Gathering the reins up tight, he *clicked* to Jepson's horses and drove away, trying not to look self-conscious, and failing in the attempt.

Books and Authors

The Bismarck Autobiography [1]

The autobiography of a great man constitutes, as a rule, the final authority either upon the outward acts of his life or upon his dominant ideals. When Bismarck died, the world was already his biographer. As the Cæsarean statesman of this century, no movement of his course escaped an imperial publicity. Biographical records could add but little novelty or weight of authority to his history. His recently published autobiography, the final and official account of a unique career, might bear the same character of a twice-told tale in all that concerns the outward events of its writer's life, were it not for the prominence given to his personal reflections and to the ideals which he served. Its chief interest and value are centered not so much in the reminiscences as in the reflections upon men and things. In these the originality and novelty of the work consist.

The character of the man himself, most difficult to trace in any case behind his Brobdingnagian proportions, is illumined by some slight incidents which have apparently nothing to do with the purpose of the work. The only conscious summing up of himself on the part of Bismarck is found in the opening lines of the first chapter:

"I left school at Easter, 1832, a normal product of the State system of education; a Pantheist, and, if not a Republican, at least with the persuasion that the Republic was the most rational form of government." He passes very quickly over the Göttingen and Berlin periods, dwelling more fully upon his service as referendary in 1836–7, and upon his impressions of the bureaucratic system, which were those, on the whole, of "pigtail and periwig." This same chapter is noteworthy for a paragraph in which Bismarck explains his conceptions of absolutism and aristocracy, and defends them against criticism; a paragraph which serves as a keynote to his further utterances on political and social subjects:

> Moreover, the unlimited authority of the old Prussian monarchy was not, and is not, the final word of my convictions. . . . Absolutism primarily demands impartiality, honesty, devotion to duty, energy, and inward humility in the ruler. These may be present, and yet male and female favorites (in the best case the lawful wife), the monarch's own vanity and susceptibility to flattery, will nevertheless diminish the fruits of his good intentions, inasmuch as the monarch is not omniscient, and cannot have an equal understanding of all branches of his office. As early as 1847 I was in favor of an effort to secure the possibility of public criticism of the government, in order to shelter the monarch from the danger of having blinkers put on him by women, courtiers, sycophants, and visionaries.

He protests that the interests of the State alone have guided his policy:

> And it has been a calumny when publicists, even well-meaning, have accused me of having ever advocated an aristocratic system. I have never regarded birth as a substitute for want of ability. . . . The ideal that has always floated before me has been a monarchy which should be so far controlled by an independent national representation—according to my notion, representing classes or callings—that monarch or parliament would not be able to alter the existing statutory position before the

[1] *Bismarck: The Man and the Statesman.* Being the Reflections and Reminiscences of Otto, Prince von Bismarck, Written and Dictated by Himself after his Retirement from Office. Translated from the German under the supervision of A. J. Butler, late Fellow of Trinity College, Cambridge. Harper & Brothers, New York. 2 Vols. $7.50.

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law *separately*, but only *communi consensus;* with publicity, and public criticism, by press and Diet, of all political proceedings.

Throughout the book, the emphasis, explicit or implicit, is laid upon this conception of monarchical relations to the State. To guard the integrity of the sovereign, as he understood it, seems to have been a pivotal principle of Bismarck's career. It is noticeable that he places women at the head of the list of embarrassments to monarchy. His criticisms of the women of the imperial house are always delicately ironical, revealing a hostility adjusted to the requirements of their sex. He refuses to recognize them as political antagonists, putting them merely in the list of those troubles of court life which added to his *ennui*. His own wife, to whom he was passionately devoted, is screened in his autobiography from the public gaze, as was due to a wise woman who knew her place in nature's scheme. Writing of the Princess Augusta, he says, "She was in general more interested in everything foreign than in the familiar, the every-day, the homely." Taking into account Germanic ideals of the duties of women, no more mordant criticism could be imagined. In Bismarck's autobiography women are always prowling about the anterooms of kings' council-chambers, and lurking in the shrubbery of palace gardens. He is always aware of the feminine shadow on the wall, of the swish of the retreating petticoat, so his conversations with royalty, reported here and there throughout his book, are marvels of diplomacy.

With the chapter on the year 1848 begins the more circumstantial account of Bismarck's political career. His prompt action upon learning of the Berlin Revolution is told with a good deal of dramatic effect; one incident, especially, reveals the blood-and-iron minister while he was yet in embryo. "My next-door neighbor sympathized with the Berlin movement, accused me of hurling a firebrand into the country, and declared that if the peasants really prepared to march off, he would come forward and dissuade them. I replied, 'You know that I am a quiet man, but if you do that I shall shoot you.' 'I am sure you won't,' said he. 'I give you my word of honor that I will,' I replied, 'and you know that I keep my word; so drop that.'"

The chapters on the Erfürt, Olmütz, Dresden period, and on Bismarck's introduction to the diplomatic life, are interspersed with observations on the crucial events of the times, which, though long since embodied in his official line of conduct, have a certain freshness and novelty, and a certain authority lacking, of necessity, in biographical records. The account of his diplomatic career, covering the larger part of the first volume, has an interest apart from its political significance in the sensitiveness it displays to the atmosphere of the courts at which he represented his government, and for his accurate estimates of men and manners. Bismarck as a man of the world has been somewhat overshadowed by Bismarck the statesman. In his autobiography his unconscious testimony reveals an insight into personality, a refinement of aristocratic feeling, which was invaluable to him in his diplomatic and later in his ministerial character. He never forgot, apparently, that he must deal with events through persons. He never misjudged the quality of a court. The bizarre splendor of Versailles under Napoleon III. did not blind him to the bad manners of a mushroom nobility.

It is noticeable that Bismarck, at the end of his long career, displays more genuine friendliness towards Russia than towards England, France, or Austria. He comments favorably upon Russian expansion in the East. "I believe it would be more advantageous for Germany," he writes in the chapter on The Future Policy of Russia, "if the Russians in one way or another, physically or diplomatically, were to establish themselves at Constantinople and had to defend that position. We should then cease to be in the condition of being hounded on by England, and occasionally also by Austria, and exploited by them to check the Russian lust after the Bosphorus." In this same chapter Bismarck sets forth what he considers Germany's position and policy at the present day among the Great Powers of Europe—noteworthy because of its divergence from the present Emperor's conception of the international policy of the Empire.

"It is our interest to maintain peace, while without exception our Continental neighbors have wishes, either secret or officially avowed, which cannot be fulfilled

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except by war. We must direct our policy in accordance with these facts—that is, we must do our best to prevent war or limit it." These sentiments and others which follow seem like a mild afterglow to Bismarck's stormy day. It is difficult to judge whether their peacefulness is the fruit of political acumen or of the weariness of old age. "We ought to take trouble and weaken the bad feeling which had been called out through our growth to the position of a real Great Power, by honorable and peaceful use of our influence, and so convince the world that a German hegemony in Europe is more useful and less partisan, and also less harmful for the freedom of others, than a French, Russian, or English. . . . It has always been my ideal aim, after we had established our unity within the possible limits, to win the confidence not only of the smaller European States, but also of the Great Powers, and to convince them that German policy will be just and peaceful, now that it has made good the *injuria temporum*, the division of the nation."

His conception of the internal policy of the German Empire is set forth in a most interesting chapter entitled "Dynasties and Stocks." He emphasizes the fact that the German people and its national life cannot be portioned out as private possessions of princely houses. He points out that he himself would have been weaponless against the Brandenburg princely house if, in dealing with it, he had needed to reinforce his Germanic national feeling by rupture and resistance. "In the predestination of history," he writes, "it so fell out that my courtier-talents sufficed to gain the king, and with him, by consequence, his army, for the national cause." His sharpest fights were against dynastic and particularist policy wherever it collided with the national policy; yet he acknowledges that the German patriotism, to be active and effective, needs, as a rule, the middle term of dependence on a dynasty. "The German love of Fatherland has need of a prince on whom it can concentrate its attachment."

The chapter on the Culturkampf contains Bismarck's conception of the internal policy of the Empire in regard to its religious concerns. He declares that in religious matters his toleration has at all times been restricted only by the boundaries which the necessity of various denominations co-existing in the same body politic imposes on the claims of each particular creed. His quarrel with the Catholic Church was not religious, but because the Catholic clergy, if they desire properly to discharge what is theoretically their duty, must claim a share in the secular government extending beyond the ecclesiastical dominion. "They constitute a political institution under clerical forms." It was a case of the clashing of two empires on the same field.

Bismarck's relations to the royal family are set forth with fullness of detail. He devotes one chapter to the Emperor William I., "the monarch whom I designate specifically my master." "He was one of those figures, princely alike in soul and body, whose qualities belong more to the heart than to the understanding, and explain the life-and-death devotion of their servants and adherents. . . . Our relations and my attachment to him were in principle based on the fact that I was by conviction a royalist; but the special form which it took is only possible by the exercise of a certain reciprocity of good will between master and servant."

Of the Emperor Frederick III., to whom he devotes the closing chapter of his autobiography, he writes in a kindly spirit. "All assertions of our lasting discord are unfounded." "His amiability and confidence made it easy for me to transfer to him the affection which I had cherished for his father." He publishes a letter from the Emperor to himself as an example of his character and method of writing, and to overthrow the legend that he (Bismarck) had been an enemy of the army.

The character of Bismarck himself is partially revealed by slight incidents, by waifs and strays of conversation, that have little to do with the serious purpose of the book. He is "greatly flattered" because a little Russian grand-duchess, aged four, says of him in his presence, "He is nice." He shows much humor in his descriptions of courtiers and court functions. He is loyal—after the Teutonic fashion—to all women, as long as they keep out of politics. His "reflections and reminiscences" are not, however, a revelation of the man behind the man. Bismarck's inner life is hidden completely in the glare of publicity.

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Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending March 31. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

LITERARY CRITICISM

M. Joseph Texte's *Jean-Jacques Rousseau and the Cosmopolitan Spirit in Literature* has almost a timely interest at this moment when the Anglo-Saxon spirit has taken on its most aggressive form, and the English-speaking peoples are unconsciously thinking of themselves as apart, in a certain sense, from the other races; for this volume is not only a study of Rousseau, but it is also a comprehensive examination of the literary relations between France and England during the eighteenth century, and a record, therefore, of an interchange of influence between northern and southern Europe, between the Teutonic and Latin genius. Such studies as this are among the most significant contributions to current historical literature, and among the most suggestive. They inevitably carry the mind on to a larger synthesis than that which is made by the consideration of the literature or art of a singly related group of races, by showing clearly that the intellectual life of the world cannot, in any real sense, know race lines. The great literatures are continually reacting upon one another through all manner of subtle influences, the northern modifying the southern, and the southern in turn modifying the northern. In this volume M. Texte exhibits Rousseau as the interpreter of the northern literatures to France by pointing out very clearly the great influence of English literature, history, and philosophy upon Rousseau. When Rousseau began to write, English influence had become a great power; and the English spirit was especially attractive to the group of men, of whom Rousseau was one, who were trying, through one avenue or another, to escape from the tyranny of the old régime. "The Englishman," wrote one of these men, "never bows his head to the yoke which the majority of men bear without a murmur, but prefers freedom, however stormy, to tranquil dependence." This freedom, or, as we should say, strong individuality, of the English genius, as contrasted with the strong social tendency of the French genius, captivated Rousseau, and led to a close study on his part of a number of English writers, among whom Richardson is said to have exerted the most distinct effect upon him; for, as an English critic has said, the soul of Clarissa "transmigrated into the heroine of 'La Nouvelle Héloïse.'" M. Texte dedicates his book to M. Brunetière; and the influence of the distinguished critic is seen throughout this volume. It was Brunetière who said that it would be well to subordinate the history of individual literatures to the general history of the literature of Europe. This volume is a study in this direction. It is divided into three books; the first devoted to "The Influence of England upon France before the time of Rousseau;" the second to "Jean-Jacques Rousseau and English Literature," with special reference to Richardson; and the third to "Rousseau and the Influence of England during the Latter Half of the Eighteenth Century." (The Macmillan Company, New York.)

HISTORY AND BIOGRAPHY

Miss Hapgood has done a genuine service to the admirers of Tolstoï in translating Mr. P. A. Sergyeenko's *How Count Tolstoï Lives and Works*. The author has intimate knowledge of Tolstoï's life, and he does not hesitate to present those little incidents of daily happenings that bring out in the most vivid way personal peculiarities and characteristics. The book is thoroughly readable. Its title exactly describes it. (T. Y. Crowell & Co., New York.)

The anonymous *History of South America* written presumably by a Spanish-American, and now translated by Adnah D. Jones, has a positive value in the fact that it gives in one book a complete and carefully prepared sketch of the entire South American continent from the viewpoint of a South American of liberal ideas. Chapters are devoted to the discovery and colonization of South America, and then each of the countries is taken up separately, and its political and commercial history is outlined. A certain excess of enthusiasm was to be expected, but, with a few exceptions, the book is written with soberness and impartiality, and its spirit

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is that of genuine democracy. (The Macmillan Company, New York.)

The Story of Rouen, by T. A. Cook, with illustrations by Helen M. James and Jane E. Cook, belongs to the series of "Mediæval Towns," and may be regarded not only as a book of great value to the tourist, but as a foot-note to history; one of those minor studies which, by virtue of focusing interest and investigation within a very small area, throw into striking relief the characteristics of a place or a time. Rouen, it is hardly necessary to say, is specially rich in material for historical and architectural study; and this volume is a compact statement of its history, and a study of its churches and public buildings, with very charming and intelligent illustration. (The Macmillan Company, New York.)

NOVELS AND TALES

Mr. S. R. Lysaght will be remembered as the author of that very successful novel "The Marplot." In *One of the Grenvilles* he has made a novel of English and Irish life and character, working on a large scale, with many characters, somewhat discursively, and without much attempt at constructive compactness. The reader's interest is, therefore, rather slowly awakened, and those who look for a terse, incisive style, a rapid disclosure of character, and an exciting plot, will care little for the book. It does, however, as a whole, give in a leisurely way several subtle and strong studies of types of widely varying social standing, and has not a little keen social satire. The intellectual quality of the book is much above the average, and there are episodes and characters which remind one of Mr. Meredith in their grasp and strength. (The Macmillan Company, New York.)

Many readers will recall a quite unusual story by Mr. C. W. Chesnutt called "The Wife of His Youth," published in the "Atlantic Monthly" last summer—a novel and intensely interesting study of negro character. The volume of short stories by Mr. Chesnutt just issued under the title *The Conjure Woman* is in another vein. The tales all relate stories of "hoodoo," "conjuring," or "goophering," told by a delightful old darkey of the Uncle Remus type, who is shrewd enough to use his marvelous tales for his own personal ends. The humor is contagious and genial; the dialect is as soft and smooth as is Mr. Joel Harris's; and, all in all, the stories are among the most amusing we have seen for some time, while they give a rarely excellent insight into negro life and character. (Houghton, Mifflin & Co., Boston.)

The new woman is the heroine of *The Confounding of Camelia*, by Anne Douglas Sedgwick. (Charles Scribner's Sons, New York.) Camelia is the daughter of an English baronet. The plot is well conceived and the characters are strongly drawn. There is a confusion in the style at times which the reader resents, because it interrupts.

EDUCATION

The first volume of *Universities and Their Sons* is a large quarto of over 700 pages, handsomely bound and stamped, well printed, and illustrated with many scores of half-tone pictures, usually well made, and, with a few exceptions (such as the portrait of President Eliot), thoroughly satisfactory. The general design of the work is to give elaborate sketches of the history, influence, and characteristics of American universities, together with biographical sketches and portraits of alumni. The present volume is devoted to Harvard, Yale, Princeton, and Columbia, and contains (besides an excellent introductory essay by the editor-in-chief, Dr. J. L. Chamberlain, ex-President of Bowdoin, and a paper on "Higher Education in the United States" by Dr. W. T. Harris) an article on Harvard by Mr. W. R. Thayer, one on Yale by Dr. Charles H. Smith, one on Princeton by Dr. John De Witt (with a supplementary article on the student life by Jesse Lynch Williams), and one on Columbia by Dr. J. H. Van Amringe. The assurance given by the names of these writers that the historical reviews of the four universities should be thorough, accurate, and dignified is fulfilled by the articles themselves. The following volume or volumes of this series will be devoted to biographical sketches of alumni. Whether the work as a whole will maintain the standard set by the first volume will depend upon the way in which the subjects of these biographies are selected. We could wish that the editors had been a little more explicit as to the *principle* on

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which the choice of subjects is to be made. They tell us that all the alumni are not to be included; and certainly that would be impossible; they add that it is not proposed to confine the selections to men of National reputation, or even to those who have made their careers. But *some* principle of selection must be used; and such a work should be free from even a suspicion, for example, of there being any connection between the subscription or non-subscription of an alumnus to the work and the appearance or non-appearance of his biography and portrait. (R. Herndon Company, Boston.)

It is a missionary work to bring the knowledge of the Perry Pictures to schools, city as well as country, and to mothers who wish their children to grow up knowing and loving the best things in art. The price of these excellent reproductions is but a cent apiece, and there are few homes in which some room at least could not be made more attractive by these pictures than by those now in possession. There are twelve hundred subjects in the revised catalogue for 1898, which has just been received, and several of the most interesting of the specimen prints that accompany it are of scenes which teachers of history and literature will be glad to have presented in this form. (The Perry Pictures Company, Malden, Mass.)

RELIGION AND THEOLOGY

That darkness broods over all origins is attested by the critical questions still unsolved respecting the Four Gospels. *Papias and His Contemporaries: A Study of Religious Thought in the Second Century*, by the Rev. Edward H. Hall, is a scholarly sketch of the conditions antecedent to and attending the separation of the canonical from the uncanonical writings, and is supplemented by an extended appendix of critical notes. Its value consists in its picture of the stage of uncritical freedom out of which our New Testament was evolved, and the exigencies which impelled the evolution. But while "the Scripture" is a term appropriated to the Old Testament by the earliest church fathers, their recognition of an equal authority in the evangelic tradition, whatever its original written form may have been, does not seem adequately regarded by Mr. Hall. A more serious defect is in his view of the Fourth Gospel as "a sublime dream-world," from which one would "never have guessed that Jesus of Nazareth led a human life ending in a human tragedy." The time is past, as Professor McGiffert has said, for regarding it as a religious fiction of the second century. It is equally arbitrary to infer from Galatians i., 15–9, that the Apostles' reminiscences of Jesus's daily life and speech "had no interest for Paul." On the other hand, some careless statements—*e. g.*, "Christ has gone daily in and out of Jerusalem during the two or three years of his ministry," do not inspire confidence in the author's handling of difficult critical questions. (Houghton, Mifflin & Co., Boston.)

MUNICIPAL QUESTIONS

Municipal Monopolies, a collection of papers by the most trustworthy specialists in this country, edited by Professor E. W. Bemis, of the Kansas Agricultural College, is by all odds the most important book on municipal matters that has appeared since Dr. Albert Shaw's "Municipal Government in Great Britain." To American students and writers the present volume is even more valuable than Dr. Shaw's masterly work, because it is mainly devoted to American experiments. The whole field of municipal monopolies has been covered, and every paper has been written in a spirit of judicial fairness toward private corporations, as well as of warm devotion to the public interests. The judicial spirit is especially to be emphasized. Every one of the writers believes that the public can be better trusted to care for its own interests than a private monopoly to care for the public interests. But every one of them has recognized, to use Professor Commons's phrase, that the burden of proof rests upon their side, and has taken care to state the situation so that a hostile press cannot claim that there is misrepresentation. The first chapter (on water-works systems, private and public) is by M. N. Baker, of the "Engineering News," the editor of the "Manual of American Water-Works," whose authoritative article on this subject in The Outlook last year will be recalled. The next two chapters (on municipal electric lighting, and the latest electric light reports) are by Professor John R. Commons, of Syracuse, and Professor

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Bemis. Professor Bemis's contribution is prepared distinctively for close students of statistics and for purposes of reference, but Professor Commons's article is a brilliant review of the whole field of municipal activity, equally attractive to the general reader and the close student. Professor Frank Parsons, of Boston University Law School, treats of the regulation of the telephone, not only in English-speaking countries, but all over the continent of Europe; and also deals in a clear and comprehensive chapter with the legal aspects of monopoly. Dr. Max West presents compactly the results of his investigation of the history of municipal franchises in New York, and Professor Bemis concludes the volume with chapters on street railways, gas-works, and the general subject of regulation or ownership. The volume, which is well indexed, is a perfect mine of information already crushed and sifted, and ready to be coined into arguments that will be legal tender everywhere. To writers and thinkers on municipal problems the volume is almost indispensable. (T. Y. Crowell & Co., Boston.)

MISCELLANEOUS

The love of nature is growing in this country; and it is beginning to be understood that there can be no true enjoyment of nature without knowledge. Among the contributors to the literature on this subject is Frances Theodora Parsons. "How to Know the Wild Flowers" gave her a waiting audience, who will welcome *How to Know the Ferns*, just issued from the press of Charles Scribner's Sons (New York). This book follows the plan of "How to Know the Wild Flowers." It is fully illustrated, and will be of great service to all who have not had the opportunity of early training in wood-lore. "How to Know the Ferns" not only identifies the ferns, but their family relations and neighbors. It will beyond doubt receive a general welcome.

The seventh book of the *Odyssey* has been added to the "School Classics Series" (Ginn & Co., Boston), Mr. Charles W. Bain, of the South Carolina College, acting as editor. He has prepared the vocabulary with a view to giving the student command of the Attic forms and to enable him to read Homer with ease.

Books Received

For the week ending April 7

THE ADVANCE PUBLISHING CO., CHICAGO

Stiles, William Curtis. A Matter of Business. 75 cts.

D. APPLETON & CO., NEW YORK

Dougall, Lily. The Mormon Prophet. $1.50.

Ober, Frederick A. Spain. 60 cts.

THOMAS Y. CROWELL & CO., NEW YORK

Doumic, René. Contemporary French Novelists. Translated by Mary D. Frost. $2.

THE EDITOR PUBLISHING CO., CINCINNATI, O.

Leigh, Leoti. Nonie.

HIRAM A. FARRAND, PHILADELPHIA, PA.

Farrand, Hiram Augustus. Poems.

T. FISHER UNWIN, LONDON, ENGLAND

Thomas, David Morgan. The Day-Book of Wonders. $2.50.

FUNK & WAGNALLS CO., NEW YORK

Pulitzer, Walter. That Duel at the Château Marsanac. 75 cts.

Campbell-Copeland, Thomas. The American Colonial Handbook. 50 cts.

GINN & CO., BOSTON

Jefferies's Sir Bevis. Edited by Eliza Josephine Kelley.

HARPER & BROS., NEW YORK

McLennan, William, and J. N. McIlwraith. The Span o' Life. $1.75.

Moscheles, Felix. Fragments of an Autobiography. $2.50.

JOHN LANE, NEW YORK

Meynell, Alice. The Spirit of Place and Other Essays. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Barrett, Wilson, and Robert Hichens. The Daughters of Babylon. $1.50.

Doyle, Dr. C. W. The Taming of the Jungle. $1.

Bloomingdale, Jr., Charles ("Karl"). Mr., Miss, and Mrs. $1.25.

LITTLE, BROWN & CO., BOSTON

Rod, Édouard. Pastor Naudie's Young Wife. Translated by Bradley Gilman. $1.25.

LONGMANS, GREEN & CO., NEW YORK

Trevelyan, George Macaulay. England in the Age of Wycliffe. $4.

Richmond, Ennis. Through Boyhood to Manhood. $1.

THE MACMILLAN CO., NEW YORK

Scrutton, Percy E. Electricity in Town and Country Houses. $1.

Sadler, Rev. M. F. The Revelation of St. John the Divine. $1.50.

Shakespeare, William, The Works of. Edited by C. H. Herford. In Ten Volumes. Vol. II., $1.50. (The Eversley Edition.)

An Introduction to the Study of Literature. Edited by Edwin Herbert Lewis. $1.

Pollock, Sir Frederick. Spinoza. $3. (Second Edition.)

Sweetness and Light, by Matthew Arnold, and An Essay on Style, by Walter Pater. 75 cts.

Knox, John. The History of the Reformation in Scotland. Edited by C. J. Guthrie. $2.50.

THE PILGRIM PRESS, CHICAGO

Beard, Frederica. The Kindergarten Sunday-School. 75 cts.

G. P. PUTNAM'S SONS, NEW YORK

Rogers, Robert Cameron. For the King and Other Poems. $1.25.

FLEMING H. REVELL CO., NEW YORK

Graham, Rev. J. A. Missionary Expansion Since the Reformation. $1.25.

Walker, Norman L., D.D. Jesus Christ and His Surroundings. $1.25.

Storrow, Rev. E. Our Sisters in India. $1.25.

SMALL, MAYNARD & CO., BOSTON

The Memory of Lincoln. Poems selected by M. A. De Wolfe Howe. $1.

Washington's Farewell Address. With a Prefatory Note by Worthington Chauncey Ford. 50 cts.

HERBERT S. STONE & CO., CHICAGO

Coleman, Oliver. Successful Houses.

Magruder, Julia. A Heaven-Kissing Hill.

Hay, Helen. Some Verses.

Beale, Harriet S. B. Stories from the Old Testament for Children.

The Spanish-American War. Illustrated.

JAMES H. WEST CO., BOSTON, MASS.

Stevens, Henry D. A Boy's Life. 50 cts.

McDonald, W. The People's Wesley. Introduction by Bishop W. F. Mallalieu, D.D. 15 cts.

Ecce Clerus. By a Student of the Times. $1.50.

R. H. WOODWARD CO., BALTIMORE

Seawright, William Jordan. The Philippines and New Possessions.

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The Religious World

The Trenton Movement

It is quite generally conceded that a pressing question in church work to-day is how to arouse the Christian world to a realization of the magnitude and gravity of civic and industrial problems, and of the duty of the Church to assist in their solution. The Trenton Movement seems likely to offer valuable suggestions, indicating a feasible method of awakening public opinion. At the invitation of the Rev. Alfred W. Wishart, of the Central Baptist Church of Trenton, N. J., who for nearly four years has been sowing the seed of a practical social gospel, and who has been an active leader in various successful reform movements, Dr. Josiah Strong, and his colleague William H. Tolman, Ph.D., of the League for Social Service, conducted an eight days' campaign, lasting from April 2d to the 9th, for the purpose of teaching the principles of applied Christianity. The following topics indicate the scope of the subjects discussed, and the variety of the organizations co-operating in the movement:

1. What is Christianity for? 2. The Problem of the City Child. Auspices Bible Readers' Aid Society.

1. Christianity—Labor—Capital. 2. Picture-History of Labor. Auspices Representatives of Labor and Capital.

1. The Rule of the People. 2. Teaching People to Act. Auspices Trenton Educational Society.

1. The Conscience of the People. 2. Improved Housing—Public Baths—Bookless Summer Schools. Auspices Trenton Board of Trade.

1. The Twentieth-Century City a Peril. 2. Municipal Housekeeping. The Mayor presiding.

1. Is Civilization a Failure? 2. Living Among the People. Auspices of the Contemporary Club.

1. What all this Means to Trenton. 2. With Some Trenton Photographs. Auspices of the Ministerial Union of Trenton.

1. Twentieth-Century Problems. 2. Modern Solutions. Auspices of the Press of Trenton.

Some significant facts are noteworthy. The movement was found to appeal with marvelous power to a great many men of high standing in the community, who have had little or no interest, for many years, in any work that bore the stamp of the church. Several, of whom any church might justly be proud, volunteered to bear the expenses and worked enthusiastically to advertise the meetings and to secure the attendance of non-church-goers among their personal friends. Large employers of labor, prominent workingmen, politicians, and professional men were in constant attendance, and many of them publicly declared their approval of the spirit and principles of the movement. The press of the city was particularly interested, interviews appearing each day, and from one to three columns of verbatim reports. Dr. Strong's lectures made an intense impression upon the entire city. The Mayor, the Hon. Welling G. Sickel, said: "I would have been a better Mayor if I had heard these addresses at the beginning instead of at the end of my administration, and some of these suggested municipal reforms would undoubtedly have been inaugurated." The "Picture-Talks" of Dr. Tolman forcibly and beautifully demonstrated the practical value of the newer gospel, by exhibiting to the eye the accomplished reforms in industrial and municipal life in other cities. The result of the meetings has been the creation of a profound and intelligent interest in social Christianity. Already many thoughtful and influential men and women have expressed a determination to find some avenues of public service to express in concrete form the teachings which have won their hearts and disclosed to them a hitherto hidden Christianity of love and sacrifice.

Anglican Doctrine

The echoes of the controversy in the English Church are continually heard on this side of the water. We have before referred to the series of articles on this subject which are appearing in the New York "Tribune." Its issue of Friday, April 7, contained an interesting letter from Bishop Grafton, of Fond du Lac, formerly known as Father Grafton, and, if we are not mistaken, one of the Cowley Fathers. He represents the extreme High Church party

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in the American Church. From his letter we select his statement of his understanding of the doctrine of the Real Presence, and also of Auricular Confession. Concerning the former he writes as follows: "The difference between the doctrine of the Roman and the Anglican Churches on the real, objective presence of Christ in the Sacrament seems to be this: They agree in holding a real, objective, actual presence effected by the act of consecration. They agree in holding that this presence is after a heavenly or spiritual manner, that our Lord does not have locally to move in order so to manifest himself, and that the mean by which we discern and receive him is faith. They differ in that the Roman theology, using the Aristotelian metaphysical distinction between substance and accidents, dogmatically defines the mode of the presence by the term transubstantiation; while the Anglican, equally asserting the fact of a special presence of Christ effected by the consecration, leaves the mode of union between Christ and the elements an undefined mystery." In regard to auricular confession, he quotes a statement from the Life of Dr. Pusey, Vol. IV., page 266, as follows: "While we hold that the formularies of the Church of England do not authorize any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private confession as a condition in receiving Holy Communion, we also hold that those who, under the circumstances above stated, claim the privilege of private confession are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession." Bishop Grafton then goes on to speak of the Anglican controversy as rather political than religious. About 1718 George I. suppressed convocation. From that time until 1850 the body was not allowed to meet; since then it has had only the privilege of debate, but no power of administration. He says that "the Catholic or High Church party which is now so potent in England is struggling for a readjustment of the Church's relation to the State, and for the recovery of its rightful freedom inherited from the reformers." Probably no one in the country is better qualified than Bishop Grafton to expound the positions of the High Church party in the Anglican Communion.

The Fifth Avenue Presbyterian Church

Another step has been taken toward the filling of the pulpit of the Fifth Avenue Presbyterian Church of New York City. The congregation has unanimously ratified the recommendation of the Session that a call be extended to the Rev. A. Connell, of London. The salary is to be $10,000, with the use of a parsonage. The expenses of moving are also to be paid. A committee of two, consisting of Mr. William Brookfield and Mr. John Sinclair, were appointed to present the call in person. It is confidently expected that the call will be accepted, although, if we may judge by what appears in the daily press, there is some reason for question. The ground of hesitancy seems to be the feeling on Mr. Connell's part that, having been chosen for such a service as that from which he is just returning—viz., an inspection of missions in China—he now has duties to his denomination in England. It will not be long before the decision will be known, but there is little prospect of the Fifth Avenue pulpit being regularly occupied by a new pastor before autumn.

The West Presbyterian Church

The congregation of the West Presbyterian Church in New York, on the evening of April 6, by a vote of 132 to 25, decided not to accept the resignation of its pastor, the Rev. Anthony H. Evans, D.D. The meeting is said to have been harmonious, and unmarked by anything which seemed like controversy. What the final outcome of the action will be is not known at this time. The issue appears to be between those who have charge of the financial interests of the church and those who are free from such responsibilities. It is to be hoped that an amicable adjustment of difficulties may soon be reached, both for the sake of the denomination and of the cause of religion in New York.

A Good Omen

The united meeting of the Missionary Secretaries of the Congregational, Methodist, Baptist, the United Brethren in Christ,

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and the Presbyterian Churches, to consider the duty of the American Churches to Porto Rico, is one of the most encouraging signs of the times. We can do no better than to publish entire the resolutions as unanimously adopted. They are as follows:

Resolved, First: That the Secretaries of the Boards here represented believe our Churches called on to enter the island of Porto Rico for Gospel and educational work.

Second: In order that there may be the utmost economy of forces and that the spirit of Christian unity may be made manifest to the people among whom we shall labor, we will engage in this work on principles of denominational comity.

Third: In order to do this we will meet in September at the call of the Secretary, and statedly thereafter, in order that we may keep each other advised of all steps taken toward the Christian occupation of the island, and agree so to respect such advances as not to duplicate forces in the same community beyond manifest necessity.

Fourth: That in the opening of evangelistic work in Porto Rico a statement be published to the people of Porto Rico, to be signed by the representatives of the different societies, expressing the fellowship and unity of these societies in this work. And we recommend that the mission workers in Porto Rico of the various societies organize an evangelical conference, which shall meet at stated intervals for conference and mutual assistance in their common work.

Why should not other denominations have been present? We understand that each society is to have its own special field, which will not be entered by representatives of other societies. Of course there are objections to this plan, but they are as nothing when compared with the advantages.

The Amity Conference

The regular annual Conference on Missions at Amity Baptist Church, West Fifty-fourth Street, was held for the ninth year during the first week in April, members of some half-dozen religious denominations participating. Each of the six sessions, occupying the afternoon and evening of three successive days, was introduced by an expository lesson from the Scripture, following which there was hardly a branch of missionary work in city or country, in this land or foreign lands, whether distinctively religious or social, but was made the theme of report and conference. Collations served between the afternoon and evening sessions afforded welcome opportunities of social intercourse. The example of Amity Church is one that might be widely imitated with benefit to the interests of a varied Christian philanthropy.

The Actors and Sunday Observance

Why will not those who are so zealously seeking to destroy what remains of reverence for the Christian day of rest and worship approach the subject from the point of view of those who need relaxation and opportunities for moral and intellectual growth? A recent number of "The American Sabbath" contains "The Actors' Appeal to the Clergy to Assist in Suppressing Sunday Theatrical Performances." It is signed by F. F. Makay, President of the Actors' Society of America, and contains such sentiments as the following: "The opinion has long prevailed that the actors of this country are in favor of the assignment of Sunday, like all other days of the week, to secular labor for financial gain. For many years the actors have protested against Sunday theatrical performances of any kind whatever, as a usurpation of a right enjoyed by all other citizens—a right to one day of rest in seven." The appeal goes on to say: "The Sunday theatrical performance is such a radical wrong—so demoralizing, not only to the actors, but to the community in which the performance is given—that I think it should be the first point of attack." The Actors' Society of America recently adopted by a unanimous vote resolutions protesting against theatrical performances on Sunday.

Notes

The Rev. J. H. Ecob, D.D., recently of Denver, Colo., has declined the call of the Westminster Presbyterian Church of Elizabeth, New Jersey. This is one of the strongest churches in the denomination, and the people were very anxious to secure Dr. Ecob for their pastor. Dr. Ecob prefers the freer atmosphere of the churches among which the later years of his ministerial life have been spent.

The Rev. W. G. Ballantine, D.D., formerly President of Oberlin College, and now Professor in the International Y. M. C. A. Institute at Springfield, Mass., has just declined an urgent request from the Trustees of Oberlin to return to the chair of Old Testament Literature in the Theological Seminary. Dr. Ballantine made a wide reputation as a scholar and instructor in that department before he became President of the institution.

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The Philippine Commission's Proclamation

The following is the summary, cabled from Manila, of the proclamation issued on April 4 by the United States Commission to the Filipinos. Editorial comment on it is made elsewhere in this issue:

The preamble recites the cession by the peace treaty of the Philippine Islands to the United States, refers to the appointment of the Commission, assures the people of the cordial good will and fraternal feeling of the President of the United States and the American people, and asserts that the object of the United States Government, apart from the fulfillment of its solemn obligations assumed toward the family of nations by the acceptance of the sovereignty over the islands, is the well-being, prosperity, and happiness of the Filipino people, and their elevation and advancement to a position among the most civilized peoples of the world. Continuing, the proclamation says:

"The President believes this felicity and perfection of the Filipino people will be brought about by the cultivation of letters, science, and the liberal and practical arts, by the enlargement of intercourse with foreign nations, the expansion of industrial pursuits by trade and commerce, by the multiplication and improvement of means of internal communication, and by the development of the great natural resources of the archipelago.

"Unfortunately, these pure aims and purposes of the American Government and people have been misinterpreted to some of the inhabitants of certain islands, and, in consequence, the friendly American forces, without provocation or cause, have been openly attacked. Why these hostilities? What do the best Filipinos desire? Can it be more than the United States is ready to give? They say that they are patriots and want liberty. The Commission emphatically asserts that it is willing and anxious to establish an enlightened system of government, under which the people may enjoy the largest measure of home rule and the amplest liberty consonant with the supreme ends of the government, and compatible with those obligations which the United States has assumed towards the civilized nations of the world."

The proclamation then says that there can be no real conflict between American sovereignty and the rights and liberties of the Filipinos; for America is ready to furnish armies and navies and all the infinite resources of a great and powerful nation to maintain its rightful supremacy over the islands, so it is even more solicitous to spread peace and happiness among the people and guarantee them rightful freedom, to protect their just privileges and immunities, to accustom them to free self-government and in ever-increasing measure, and to encourage those democratic aspirations, sentiments, and ideals which are the promise and potency of fruitful national development.

In conclusion, the proclamation announces that the Commission will visit the Philippine provinces to ascertain the enlightened native opinion as to the forms of government adapted to the people, conformable with their traditions and ideals, invites the leading representative men to meet the Commission, and declares that the policy of the United States, in the establishment and maintenance of the government, is to consult the wishes and secure the advice and co-operation of the people.

The proclamation contains eleven articles, declaring American intentions, as follows:

1. The supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist can accomplish nothing except their own ruin.
2. The amplest liberty of self-government will be granted which is reconcilable with the just, stable, effective, and economical administration and compatible with the sovereign rights and obligations of the United States.
3. The civil rights of the Filipinos will be guaranteed and protected, their religious freedom will be assured, and all will have equal standing before the law.
4. Honor, justice, and friendship forbid the exploitation of the people of the islands. The purpose of the American Government is the welfare and advancement of the Philippine people.
5. Guarantees an honest and effective civil service, in which, to the fullest extent practicable, natives shall be employed.
6. The collection and application of taxes and other revenues will be put upon a sound, honest, and economical basis. The public funds, raised justly and collected honestly,

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will be applied only to defraying the proper expenses of the establishment and maintenance of the Philippine Government, and such general improvements as public interests demand. Local funds collected for local purposes shall not be diverted to other ends. With such prudent and honest fiscal administration, it is believed the needs of the Government will in a short time become compatible with a considerable reduction in taxation.

7. The establishment of a pure, speedy, and effective administration of justice, by which the evils of delay, corruption, and exploitation will be effectually eradicated.

8. The construction of roads, railroads, and other means of communication and transportation, and other public works of manifest advantage to the people, will be promoted.

9. Domestic and foreign trade and commerce, and other industrial pursuits, and the general development of the country in the interests of its inhabitants, will be the constant objects of solicitude and fostering care.

10. Effective provision will be made for the establishment of elementary schools, in which the children of the people will be educated. Appropriate facilities will also be provided for higher education.

11. Reforms in all departments of the Government, all branches of the public service, and all corporations closely touching the common life of the people, must be undertaken without delay, and effected conformably with common right and justice, in a way to satisfy the well-founded demands and the highest sentiments and aspirations of the Philippine people.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Anonymous inquirers must be again reminded that we cannot notice communications lacking the writer's name and address.

Several queries received, but unfortunately mislaid and lost, can be answered only from memory, viz.: 1. Martensen's "Christian Dogmatics" states Lutheran positions (Scribners, $2.50). 2. Professor James Denney may be classed theologically as conservative with liberal tendencies. 3. Kiepert's Atlas is a first-class work (Leach, Shewell & Sanborn, Boston, $2). 4. Cæsar's Commentaries are literally translated in the Bohn Series (Macmillan, $1).

1. What is your conception of "the new birth," and what are the best works defining it from your standpoint? 2. What are the deepest objections to the theory of "baptismal regeneration"? 3. How do you explain 1 Corinthians vii., 14? 4. What is the theological value of the "Reformed Church Review," and are not its views generally acceptable? 5. What is the true exegesis of 1 Corinthians xv., 41, 42? 6. Does not The Outlook regard the sacraments as grace-bearing institutions necessary to the proper development of the Christian life? P. S. L.

1. Answered March 11, in these terms: "The birth of spiritual consciousness, recognizing one's filial relation to God, and entering into the acceptance and fulfillment of it." The best book on it we know is the late Professor Austin Phelps's "The New Birth." 2. That it is in fact untrue, and in tendency unethical. 3. The children of a mixed marriage were to be claimed by the church as belonging where the believing parent belonged. 4. A publication of high character. 5. Verse 41 goes with the context preceding; verse 42 with the following. The subject of σπείρεται, "it is sown," is indefinite. The analogy of the seed, its sowing, and springing up, cannot be forced to mean more than this, that even so in the resurrection there is a development of life from one stage to another. 6. Yes, just as a liberal education is necessary, though many seem to get on well without it.

1. What did St. Paul mean when he said the Law had passed away? in what sense has it been done away? 2. May we not find the law alive still? do not the principles of restraint, coercion, and force as applied to life display the application of law to life? and if this is true, how can we correctly say the law is dead? 3. Does not the relation of coercion and persuasion with us correspond to the relation of *law* and *grace* in Scripture? What literature can you suggest on this subject? 4. What works can you recommend to a clergyman wishing to teach people the relation of body, soul, and spirit? I find many people wondering what the average preacher means by the "soul." J. S. B.

1, 2, 3. St. Paul regards the law as "our tutor to bring us to Christ" (Galatians iii., 24). He regards it evermore valid as a rule of conduct summed up in "Thou shalt love thy neighbor as thyself" (Romans xiii., 9, 10), but not valid as a ground of

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justification before God (Galatians ii., 21; iii., 11). It is by faith only, that is, by right principle, and not by his defective performance, that a man is justified. Paul's distinction between "law" and "grace" is the distinction between a moral rule and the effective inspiration that enables one to fulfill it (Romans v., 6; Galatians ii., 20). On this general subject see "The Gospel of the Atonement" (Macmillan, New York). 4. The proper thing for him to study is psychology. See the works of Professors Baldwin, of Princeton, and Ladd, of Yale (Scribners, New York).

In your article "The Paganism of the Young," March 25, occurs this sentence: "We must believe what Jesus said, 'He that is not against us is for us.'" This is in direct opposition to Christ's saying, "He that is not for us is against us." The diversity has created some confusion in my mind. Please give the reference for your quotation.

L. L. B.

It is Mark ix., 40. The apparent discrepancy between this and the one of opposite character, quoted from Matthew xii., 30, and Luke xi., 23, is solved, as in many similar cases, by the context of each. The different circumstances were differently treated. In Matthew and Luke there was declared opposition; lines were drawn, sides must be taken. Not to stand with Jesus was to stand with his adversaries. The case in Mark was quite otherwise. No sign of hostility to Jesus had been made; therefore Jesus assumed there was no hostility to him, and made the most of what little sign there was to the contrary.

Please explain more fully the criticism on Sadler's commentary, on page 601 of The Outlook for March 11 [*viz.*, "his treatment of the quotations from the Old Testament in the first two chapters of Hebrews, as proof-texts good at their face value, is fresh evidence of the strange spell which an uncritical antiquity still casts on some devout scholars"]. How should those passages be considered, if not as proof-texts? What is the critical explanation of their meaning? H.

For specimens · Hebrews i., 8, 9, refers to Psalm xlv., 6, 7, a marriage song for King Solomon, and ii., 13, refers to Isaiah viii., 18, said by the prophet in reference to himself and his sons, as prophetic utterances of the Messianic character of Christ. These were accepted as proof-texts then; they have no force now for minds imbued with the modern principle that the Old Testament must be historically interpreted. Proof-texts are valid nowadays according to the meaning fairly read out of them, not whatever meaning has been read into them.

Please tell me the meaning of the following passages: (1) Genesis vi., 3; (2) Philemon 15, 18; (3) Revelation xii., 7. J. H. G.

1. The original text is uncertain. See margin of Revised Version. The cutting down of the previous extraordinary length of life is described as resulting from the withdrawal of the life-giving Spirit; see Psalm civ., 30. 2. Onesimus, a fugitive slave converted by Paul, voluntarily returns, with this letter, to his Christian master Philemon, into a relation closer and more permanent than before. To insure Philemon's cordiality to him Paul promises to make good any claim against Onesimus. 3. In the seer's vision a battle seemed to be going on in the sky between the good and the wicked angels.

Please give your interpretation of John ix., 2, 3. INQUIRER.

The disciples' question assumes, and Jesus's answer denies, that a physical defect, blindness from birth, is the result of some sin. Neither is it purely the result of accident or chance, but, as Jesus adds, designed to manifest "the works of God." Among these we may reckon the patience on one hand and the charity on the other which such a condition calls into exercise, together with the special work of Jesus on this particular individual.

Where can I procure a copy of the most practical and convenient work for reference upon the subject of Municipal Reform?

S. S. H.

We must refer you to two books: Albert Shaw's "Municipal Government in Great Britain" (The Century Company, New York), and E. W. Bemis's "Municipal Monopolies" (T. Y. Crowell & Co., Boston).

A. W.—Your inquiry some time ago, what evidence there was for the claim that Myles Standish was a Catholic, we are at length enabled to answer by the article on that subject in the present number of The Outlook, prepared by request.

Can any one tell me where a set, or part of a set, of the "American Missionary Register" can be procured? Also of any existing copies of the "Cherokee Phœnix"?

(Rev.) E. C. STARR.

Cornwall, Conn.

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For the Little People

The Inquisitive Sparrow

By F. A. Cranston

The sparrows are naughty as naughty can be;
They fight on the ground and scold in the tree.
One was caught in the window, the other day,
Of a neighbor's house across the way:
He was so curious he wanted to see
What the pretty things in the window could be;
But when he was *in* he couldn't get *out*,
And you should have seen the sparrows about.
One put his head in, and said, "Is it you?"
Down came another, then there were two;
Soon a whole flock, who cried, "What *is* the matter?"
And scolded, and fretted, and made a great clatter,
Till the lady came to the window to see
What all the fuss and trouble could be.
She took the poor sparrow into her hand,
And sent him flying to his own happy band.
I think he was glad, and never will try
To get in that window as he passes by;
For his poor little heart was throbbing with fear,
And his pretty black eye dim with a tear.
When he reached home, Mother Sparrow did say:
"I see you have been into mischief to-day;
Will you remember that children like you
Cannot have *everything* that is in view?"
A wise little lesson you *all* may well heed:
Doing wrong will bring sorrow and trouble indeed.

Little Miss Argiope

By A. W. McClelland

It was upon a sunny morning in June that Miss Argiope crept from the egg-tuft that had hung all through the winter upon a dried fern-leaf, and discovered herself to be a bit of happy life.

She took a long look at herself in a dew-drop, and was delighted with what she saw there. She was charmed with her velvety gown of black and yellow, her eight strong legs, her many sparkling eyes, but most of all with her spinnerets.

"Ah," said she, with a happy sigh, "I certainly am a pretty spider. I hope I shall prove to be as good as I am beautiful."

Being an industrious little thing, she decided to make herself a home, and she began at once to look for a suitable situation. Now the fern-leaf hung out over a little brook that babbled joyously through a pleasant meadow, and upon the opposite bank of which bloomed a large bunch of red clover.

"That is the very place I should like," thought Miss Argiope. "It is sunny and high, and looks as if it would be a good hunting-ground. If I only had a bridge!" Then, after a moment, she added, bravely, "I guess I'll try building one."

Then what did she do but mount to the very tiptop of the fern-leaf, turn her spinnerets toward the clover, and begin spinning a delicate gossamer thread; and the kindly breeze caught it and carried it out, out, over the brook, and wafted it to and fro until it gently touched the clover.

"There, that is done," said she, as she drew it taut and fastened it firmly to the fern. Then, without any hesitation, she stepped out upon the filmy little tight-rope, and in a moment more she was safely landed upon the clover.

But now her work was just begun, for she was growing hungry, and she must build her house and set her trap for game before she could dine.

So, fastening a firm thread, she started for grass below, trailing the little line behind her, only pausing here and there to secure it to a leaf or grass-blade. Aimlessly she seemed to travel back and forth, yet soon she had a network of regular lines laid over quite a large space; this finished, she began weaving from spoke to spoke, deftly touching the spinnerets to each of the foundation threads, until a gauzy, upright wheel of lace glistened in the sunshine. And, lo! her home was finished.

For a long time she lived very happily among the clovers. There was always

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much to be done, the web to be kept neat and nicely mended, game to catch, and her sisters to visit; a good many of them had come across the brook to live. But by and by she grew tired of it all, and said to her youngest sister:

"I really am tired of this view, and the perfume of these clovers. I was talking to a grasshopper this morning, and he said I ought to travel; one is apt to grow old and poky never seeing anything of the world. He told me there is a lovely road just across the meadow, where there are many things to be seen, and that there are plenty of desirable weaving sites; so I think I shall move."

At first the little sister clasped her front pair of claws in horror at the very idea of leaving their pleasant webs, but as she dearly loved her sister, she said she would never let her go alone. If she was determined to do anything so rash, she should insist upon accompanying her. It would be a long walk, but—

"Walk, you silly child!" interrupted Miss Argiope, gleefully, "who is thinking of walking? Come, this is a lovely day—what is to hinder us from starting this very moment? Follow me, my dear, and do as I bid you, and we shall be there in a trice."

So saying, she led the way to the top of a tall ragweed that grew near.

"Now," said she, "begin spinning, but do not twist your threads as for a web; just let them all fly loose, and keep on spinning until I tell you to stop."

And what do you think! Out of the spinnerets of each little spider floated a stream of filmy, glistening floss, more delicate than the silk of the dandelion!

"Stop spinning; that is enough," ordered the older sister, when each beautiful banner was almost a yard in length. "Now gather that up under your feet, and twist it into a sort of little basket. That's right. Now begin spinning again." And out waved another banner.

"There, isn't that a beautiful little balloon?" cried Miss Argiope, excitedly. "Now, little sister, take a firm hold with all eight feet, and let the breeze lift you; but remember, when you see me signal, to gather your streamer into a ball up under your jaw, and you will land as lightly as a fairy."

Then away, away, they sailed, floating out over the sunny meadow as gracefully as a bit of thistledown.

When the little sister saw the signal, she remembered to take in her banner, and, sure enough, as her sister had told her, she sank gently down until she landed lightly beside her upon an aster in full bloom.

"Oh! ah!" gasped the little sister. "How beautiful, and what a view!"

"Of course, my dear," replied Miss Argiope, kindly. "Didn't I tell you the world was worth seeing? But we have no time to spare; let us set to work and weave our new homes, and then there will be plenty of time for sightseeing."

And there, by the roadside, I saw them both this very morning; guarding carefully their precious eggs, which they carry about with them in a little silken pocket, for safekeeping.

They were sunning themselves in the loveliest gauzy wheels, that were spangled with dew-drops and that sparkled like a queen's diadem.

They looked very happy and contented, and not a bit homesick.

A Traveling House

The Indians in different parts of this country have different habits, different industries, and excel in different ways. A traveler who has been among the Indians near Hudson Bay was looking at a tepee (an Indian tent), when the Indian told him the Indian name for this shelter was *asohahgan*. These Indians use the birch-bark tepee or asohahgan for winter hunting. They make them in summer from birch-bark, which is removed for this purpose only from large trees. The bark is sewed to make strips measuring three by twelve feet. The poles are erected in such a way as to form the tepee, and the bark is bent around the framework before it dries. Seven of these pieces are required to cover the frame. When made ready for traveling, each section is rolled tightly, and the frame put together so that it can be carried conveniently. When needed, the frame is erected, and then the sections are placed about the pole, the top being left open for the escape of smoke. The edges lap so that the rain sheds perfectly. The bark is not sewed with thread, but with wattup, which is made from the root

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of spruce-trees. This is pulled, boiled, and softened. The bark is rubbed off, and then the root shreds easily, making thread that is durable for the sewing of the covering of the asohahgan. The making of the wattup is the work of the squaws. The asohahgan is extremely pretty and very light, yet it meets the needs of the Indians about Hudson Bay in winter perfectly.

The Home Club

What Makes Seams in Labor?

An article entitled "The Seamy Side of Labor" appeared in The Outlook in the issue of January 28. Many exceptions have been taken to the article on the ground of exaggeration; the writers claiming that years of housekeeping had not brought under their observation, except in a few instances, workpeople who failed to accomplish the work they were sent to do. One writer believes that work improperly done by employees reflects the lack of judgment and foresight of the employer.

There is no doubt that we largely create our own burdens. The indifferent, careless, extravagant mistress makes the slatternly, dishonest, extravagant servant, who can make life a burden to a conscientious, intelligent mistress. Slovenly, careless, dishonest service represents fairly the standards of some employers. If no one would pay for work improperly done, there would be no seamy side to labor.

Education without character will not make a good workman or workwoman. When we advocate manual training, we lay too much emphasis on hand skill, and fail to see that moral training is inseparable from hand training. Before the hand can make the straight line there must be the mental conception of what a straight line is; a realization of its value in the whole scheme of work; the ambition to accomplish it, either from the pleasure of doing a thing well or because of the authority of a teacher who accepts only the best. If manual training forms a part of early education, the habit of hand expression becomes a fixed moral standard. If manual training is undertaken for self-support, the standard too often is, "Make the least return for money received." The employers who accept this kind of service make "the seamy side of labor." This is especially true of all kinds of labor that are done independently of oversight. All employers who must send workmen into private houses are dependent on the character as well as on the skill of the workmen. If the work does not give satisfaction, the employer suffers; for the ability to satisfy customers is part of an employer's capital. What the majority of people accept represents the standard which the employer, the merchant, and the workman must maintain.

At half-past four o'clock one afternoon, in the midst of the recent blizzard, five plumbers sat in a group, smoking, on the stairs of a five-story tenement-house occupied by twenty families. There was not a drop of running water in the house. The sink on each floor had been taken out, and all the pipes were open. The odor was sickening. At five o'clock not a workman was in the building. These men dared to do this because no person in the building had the authority or the intelligence to compel them to work until the water-pipes and sinks were repaired.

During the present month a man was sent from a large establishment to polish a high bookcase and desk. The room had been newly papered. The mistress came in just as the man finished his work, and was distressed to find the wall all about the case splashed and dotted with the polish which the man had used. When his attention was called to his carelessness, he was surprised, and remarked, "I'm sorry. I did not notice that I was spotting the wall. It will dry out." He knew it would not. Certainly there was a seamy side to that labor.

Honest workmen often suffer because haste is the watchword of the day, and the employers find that slipshod work is paid for, on the whole, with as much cheerfulness as thorough work; for employers exact from their workmen what their customers demand and will pay for.

Here and there a woman, from principle, compels herself to do the disagree-

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able thing, and refuses to accept careless, dishonest service. May her tribe increase! Then the seams in labor will be pressed to invisibility, and a prolific cause of nervous prostration removed.

A New Game

The Shakespeare Club of Camden, Maine, has turned its knowledge of the great dramatist's works to excellent account by the preparation of a game called "The Study of Shakespeare," based on the old and favorite game of "Authors." The new game is distinctly instructive; it cannot be played by an ignorant person, nor can it be played without gaining additional knowledge of Shakespeare's characters and plays. Those who are anxious to know more about it will do well to address "The Shakespeare Club, Camden, Maine."

The Child and the Community

"The Child Study Monthly," several months ago, wishing to start a discussion on the question "What can the school do to improve the community life of the child?" asked twenty-five representative people to state what they considered most detrimental to the life of the child. The following answers were received:

"Evil influences of absence from home at night, especially when on the street."
"Dissipation; cigarette-smoking, with the attendant loafing."
"Disrespect of parents and their authority."
"A lack of self-respect; lack of honor."
"Lack of habits of industry. No home work."
"Non-attendance at school."
"Social demands of older pupils. Parties, etc."
"General idleness."
"Lack of moral example and restraint in the community."
"Want of homelike homes."
"Lack of a correct standard of right."
"Lack of appreciation of the evil effects of a purposeless living."
"Indifference on the part of parents and guardians."
"Too frequent changes of teachers, and the nomadic life of many families."
"Laxity of parental and municipal control."
"Lack of enthusiasm on the part of teachers."
"Lack of ambition to attain unto better things and better conditions."
"Too early self-support and support of others."
"False views of parents as to the true value of child-culture, and the mad rush for money and social and political preferment."
"City life and its artificial environment."
"Lack of attraction in the home."
"Teachers regard their work as a temporary 'job.'"

In regard to the agencies for reform, among the answers received were:

"Effects of pressing the value of the school work upon the community."
"Mothers' Clubs."
"A rapid growth in the love of good literature. Home and school reading circles."
"Raising the standard of education in the community."
"Child-study and child-culture."
"More attractive school-rooms, buildings, and grounds."
"The establishment of school libraries."

An Answer

Dear Outlook: Antoinette Bryant Hervey, in her article entitled "The Seamy Side of Labor" in The Outlook for January 28, tells of a state of things which, were it much less graphically described, would nevertheless be quickly recognized as to-day the almost universal state. She then asks a question and essays an answer. She asks, "What can it indicate but radical defects in training and character?" and answers, "And if this is true, the remedy is clear, for the specific which alone can reach things so deep-seated as these is education."

The fault is not with the workman, the remedy is not in his education. The fault is with our present economic system—and the remedy?

As long as the present competitive system dominates the trades, so long will workmanship be inefficient and unreliable. As long as the employing public regards appearance rather than fact, so long will workmanship be superficial and dishonest. The workman does not create these conditions; he is perforce controlled by them. Educating him won't cure them. The present demand is for quantity, not quality, of work; and it would speak badly for the workman if he did take an interest in what he has to do, in the way he now has to do it.

I find many workmen who would be glad to do good, thorough work, who cannot get the opportunity. The employer, wanting all he can get for his money, lets his work to the lowest bidder. Practically, the contractor's only chance is to bid too low to allow for thorough work, and "scamp" it. What place is there here for the painstaking workman? He would be "fired" from the job.

Each person acts naturally under the conditions. We are all of much the same clay. And what are the inevitable results? Employers are dissatisfied and believe they are defrauded (and often are). Contractors are forced to their own ruin; workmen lose healthy interest and skill. Life becomes a burden all round; each blames the other; and the only ones who can control the conditions—the employers—are the last to take steps to apply a remedy where alone it can cure.

G. K.

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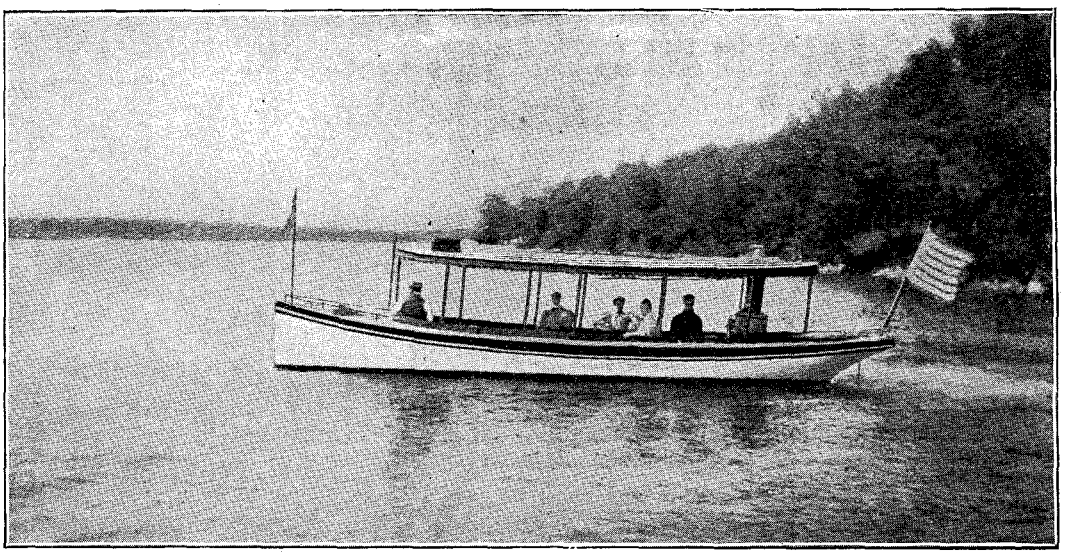

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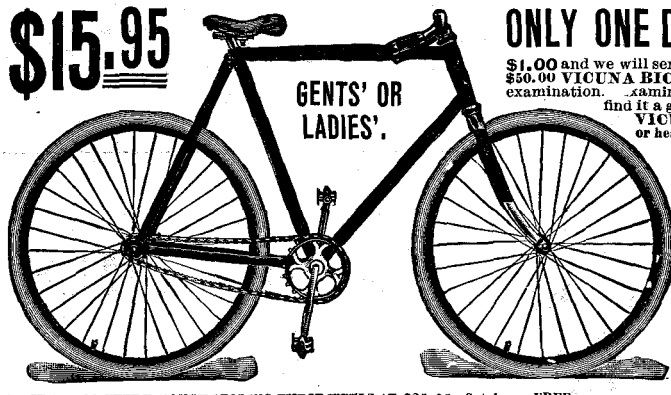

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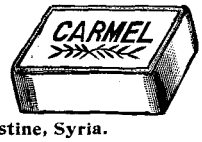

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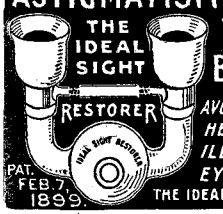

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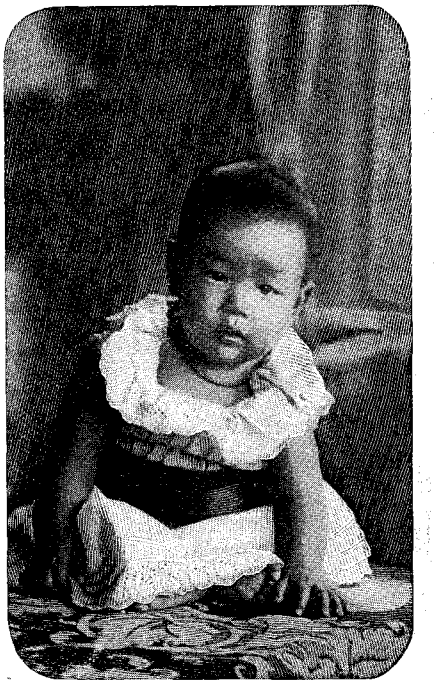

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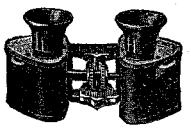

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